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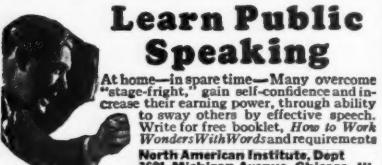
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Grand Central Station, New York.....Galloway Photo.....Cover

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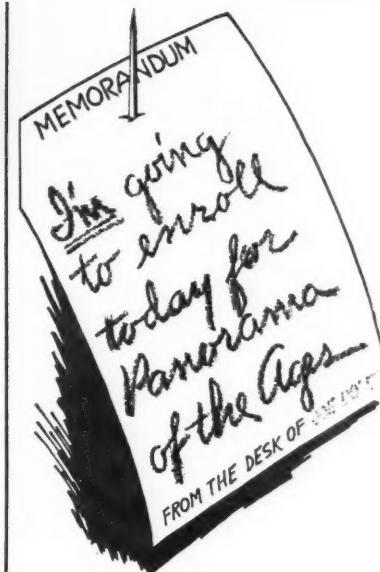
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October, 1940



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MOODY MONTHLY

OCTOBER, 1940

Editorial Notes

Too few Christians have any concern for the souls of the unsaved, and of that few it is feared that the majority are interested only in that section of society known as "the down-and-outs." They are ready to believe that the gospel of salvation should be proclaimed in the slums, and when they see an unclean wretch on the street they are inclined to hand him a coin and a tract. But the down-and-outs are given far more gospel than the up-and-outs. We venture to say that the slums are far better provided with soul-winners than is society spelled with a capital "S."

Now, one soul is worth as much as another, but one influence may be worth much more than another. Why should the lover of drink be warned of his sin and no warning be given the lover of money? Both need the same Saviour.

"Take someone your own size," was the advice a Christian worker gave a business man who wanted to start out as a witness for Christ. Perhaps that is the reason some work only with children? Why do we seek to satisfy our consciences by working with those who more readily respond? Why do we choose the easy paths?

There is a banker, a lawyer, in your city who needs Christ. And when you get him to Christ you will get his influence on the side of Christ.

Christians, let's aim high. We will not neglect the outcasts, but in addition let us assume some obligation for carrying our gospel of power to those who are harder to reach, but well worth the effort. Remember that while the apostle said, "Not many mighty, not many noble, are called," he didn't say, "not any."

♦ ♦ ♦

How shall a Christian pray, think, act, and vote in these critical days? Will you consider this question with us carefully?

The Christian's first obligation is spreading the gospel. But that gospel centers in the recognition of the place and value of the individual. Totalitarianism is entirely at war with such preaching. We must frankly face the fact that Communism, Nazism and Fascism are natural enemies of the gospel message. Totalitarianism can only obtain where the individuals are lost in the State. In all of these political philosophies the State is the unit. In Christianity the individual is the unit. Let us not be deceived merely because so far in some of the lands

under totalitarian control the church doors have not been entirely closed.

We need to recognize that the choice we are making is not limited to the so-called society of today, on one hand, and the pagan society immediately being set up, on the other, but the society into which each might be developed. As the Christian influences in society have been in the direction of enlarging liberties, so the totalitarian would be toward deeper enslavement. The proper question in weighing the two would be, What would each produce in fifty years? The answer to this is obvious. Under Nazism, Fascism, and Communism, gospel preaching would come to an end long before the half century had passed, and all of our liberties would be surrendered. The mission fields would be closed, the churches would be emptied, and in many cases destroyed, and the Bible would be forbidden or supplanted.

If any one questions the above, let him give attention to this recent news dispatch from Vichy, France. The article was signed by Marcel Deat, prominently mentioned for a high position in the Vichy government.

"Supposing our armies did defend Christian civilization, which remains to be shown, they were defeated by a new paganism. . . . The Panzer division (armored divisions) blow was one of a young, collective, ardent, irresistible belief against a civilization of contradictory and broken ideals. The Nazi religion is totalitarian—it excludes all others. It could not tolerate any organized church within the nation."

In the light of the deep chasm between the ideals of the Church of Christ and the governmental philosophies current in our day, we are not descending to politics when we urge every Christian to fight totalitarianism in every form, even the forms in which it has appeared in our own nation during the past eight years. The battle lines are drawn. The war is on. On which side are you?

♦ ♦ ♦

A friend, in writing concerning the coming election and the duty of Christians in this hour of testing, used a significant phrase, "Amiable aimlessness is always a menace to freedom." This sentence conjures up a picture—the picture of that great company of people who deplore a trend, bemoan a governmental action, yet never lift their voice in protest or their hand in action.

There are a lot of right thinking peo-

ple in America who are in grave danger of allowing "right thinking" to be the full discharge of responsibility. But right thinking should eventuate in right action. Our Pilgrim Fathers were right in thought, but our heritage is due to their courageous deed. Our revolutionary ancestors were men of high ideals, but they were also men of heroic action.

Is America to be democracy's last trench? Well, that trench cannot be held if we consent to the destruction of that democracy by the totalitarians now in control at Washington. During the past eight years some worth-while social reforms have been inaugurated, but honesty compels us to say that the trends now to be discerned in our government will take from us the liberties bought by the blood of our fathers.

Multitudes see these dangers, and yet are silent and passive. But this is the time for action. These evils must be corrected at the ballot box at once, and every Christian must give his prayers and hands to this work of preservation. A conscripted army to save the property of America means nothing unless there can be the self-conscription of patriots in an army set to save American ideals.

♦ ♦ ♦

In line with the thought of preceding editorials, we should like to quote from Sir J. W. Dawson, C.M.G., LLD., F.R.S., great scholar of another generation. We are indebted to his son, himself a world renowned scholar.

Dr. Wm. Bell Dawson, of Montreal, for this extract from his father's writings.

"Explain it as we may, the Bible is a great literary miracle, and no amount of inspiration or authority that can be claimed for it is more strange or incredible than the actual history of the Book. Yet no book has ever thrown itself into so decided antagonism with all the great forces of evil in the world. Tyranny hates it, because the Bible so strongly maintains the individual value and rights of man as man. The spirit of caste dislikes it for the same reason. Anarchical license, on the other hand, finds nothing but discouragement in it. Priestcraft gnashes its teeth at it, as the very embodiment of private judgment in religion, and because it so scornfully ignores human authority in matters of conscience and human intervention between man and his Maker. Skepticism sneers at it, because it requires faith and humility and threatens ruin to the unbeliever. It launches its thunders against every form of vio-

lence or fraud or allurement that seeks to profit by wrong or to pander to the vices of mankind; all these consequently are its foes."

† † †

It is highly significant to read the following from an official of the new French government:

"Our immediate task will be to give the workers a national feeling and to persuade them to co-operate with the employers, and we will ask the employers to have more of a sense of social justice. The two movements must be unified. In the past the workers were divided by politics and the employers by their own interests. We must all pull on the same side of the cart, otherwise we shall all fall in the ditch."

Who said this? M. Rene Belin, Minister of Industrial Production and Labor in the Petain Cabinet. But this man was a high officer of the trades unions before the fall of France. Too bad he didn't believe and repeat this paragraph two years earlier. Are we to be wrecked on the same rocks?

† † †

"God bless America" is fine sentiment and a worth-while prayer when it is a prayer. But it is mockery when it is only a catch phrase for a popular song at so much per

Taking the Name of God in Vain copy. The other day we passed a wholesale novelty house and saw on display a novelty to be used in connection with the political campaign. The novelty was dressed up in national colors. There were two varieties. One had the appeal, "Vote for Roosevelt," and the other, "Vote for Willkie," but both of them featured the line, "God bless America."

It isn't a sign that America is nearing a revival because radio singers have taken to singing the name of God into the affairs of a nation. It takes more than a ditty or a pretty phrase to bring God into the scene. Some uses of the name of Deity are in the nature of profanity and sometimes plain blasphemy. In all the attempts of politicians to seem religious, we need to heed the command, "Thou shalt not take the name of the Lord thy God in vain" (Exod. 20:7).

God is interested—tremendously interested—in the state of the nation. But He knows that sin is the root of every ill, and there is no remedy apart from the confession of sin. Repentance is a requisite for divine blessing. A nation cannot ignore, deny, or defy Deity, and when danger threatens attach the word "God" as a kind of charm or fetish.

As a nation we have sinned, grievously sinned. But God lives, and He is merciful. The nation needs to acknowledge its sin and to recognize the holiness and sovereignty of God. It needs to open again the Book in which He has revealed Himself. Here and only here will a nation learn that "righteousness exalteth a nation: but sin is a reproach to any people" (Prov. 14:34), and that "the wicked shall be turned into hell, and all the nations that forget God" (Ps. 9:17).

And so we say, "Let's go back to the Bible" to find the proper ground on

which we can really pray, "God, bless America."

† † †

At the Sankey Centenary held August 28, in his own city, New Castle, Pa., the representative of the local Historical Society read from a Sankey letter Two which has never been published, Views so far as we know. Ira D. Sankey lived in Brooklyn the last of Life few years of his life, and after years of blindness, died there in 1908. He was very fond of New Castle, and particularly of the friendships centering around the work of the Y.M.C.A. into which he had put much money. When a cousin visited him in Brooklyn in May, 1907, out of his blindness and frailty he dictated a farewell message to his old friends. We have the privilege of reproducing it here:

"Dear Beloved:

"You of the Y.M.C.A. and other friends at New Castle, I send you the following message by my cousin, C. C. Sankey.

"I have great joy in believing in God the Father, God the Son, and God the Holy Ghost. These three are one and His name is Love.

"I believe that God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

"I believe in Him who said, 'Verily, I say unto you, He that believeth on me hath everlasting life.'

"I believe in the Son of God with all my soul, might, mind, and strength, and am therefore saved by the word of One who cannot lie. I have only a little longer weary tossing on the billows' foam, only a little longer of earthly darkness, and then the sunshine of the Father's throne. So sure am I of meeting in heaven those of my friends who are following the Lamb, that I send them this final message, that God is love. Good night, good night.

"(Signed) Ira D. Sankey."

The contrasting view is the one held by that famous heathen, Ghandi. Some so-called Christian leaders have tried to represent Ghandi as a Christian because of his pacifism and personal standards of morality. But those who designate Ghandi as a Christian need to remember his own words uttered perhaps fifteen years ago:

"I must tell you in all humility that Hinduism, as I know it, entirely satisfies my soul, fills my whole being, and I find a solace in the Bhagavad and Upaishads that I miss even in the Sermon on the Mount."

Here is the special quotation we wish to mention. Quite recently, according to the press, Ghandi said:

"My days are numbered. I am not likely to live very long—perhaps a year or a little more. For the first time in fifty years I find myself in the slough of despond. All about me is darkness; I am praying for light."

Sankey's eyes were blind, but the light of the presence of Christ was flooding his soul. Ghandi has his eyes, but alas, rejecting Christ he has left his soul in darkness.

Once again we would call your attention to the Bible reading plan promoted by the Presbytery of Seattle (Wash.) for the month of October. For ten years the churches of that presbytery have urged their people to spend the month of October in attempting to master a book of the Bible. The book selected for this month is the First Epistle of Peter. The chairman, C. J. Boppell, 2666-37th Avenue, S. W., Seattle, Wash., would doubtless be glad to send those interested a folder describing the plan. Of course, when writing you will enclose a self-addressed stamped envelope.

† † †

It is entirely obvious that multitudes never pray until they get into trouble. To them prayer is the last thing to do, and it comes when you have exhausted all other resources and have had to abandon all your plans.

Still others consider prayer a supplemental matter. They like to plan and then politely ask God to give His approval. We listened to the broadcast of one of the political conventions. On the day the presidential candidate was to be chosen, the minister who offered the "Invocation" in the opening moments of the session, naively (or ignorantly) prayed something like this: "That the candidates here chosen may be approved by Thee." Apparently there wasn't any thought of God having any choice in the matter. Deity was to be given one vote!

All this is an evidence of the fact stated by the psalmist, "God is not in all his thoughts" (Ps. 10:4). Yet many of these political leaders consider themselves religious. Some are members of Christian churches, but to them prayer is not dependence on God. It is treating God decently until He is really needed. And when the nation is in desperate straits, as when war threatens, then prayer is a cry of panic.

God lives and "He will be inquired of." Don't make any mistake about it. God is concerned for men and nations, and He will not forever be ignored. To His believing people, God says, "I am thy God." But to an unbelieving world, He calmly says, "I am God."

† † †

It is not too early for churches to begin to plan for a great day of humiliation, prayer, and thanksgiving, Sunday, November 17. Each year the

A Time of Great Commission Prayer National League urges Christian believers to observe this special season of prayer for revival.

The day should have greater meaning and larger response than ever in the light of today's tragic need. Drop a line to Dr. Ernest M. Wadsworth, the League director (808 North LaSalle Street, Chicago, Ill.), and he will be glad to send helpful material, including an attractive display poster.

I would rather obey God than work miracles.—Luther.

Moody Monthly

ANDREW: A Pattern Christian

By REV. RALPH GALE TURNBULL, M.A., F.R.G.S.



Pastor, Elim Chapel,
Winnipeg, Man., Can.



standing gifts and publicity in service, but for the most part God's servants have to serve in the Order of St. Andrew. The twelve references to him in the New Testament may be summarized in three calls obeyed and four tests passed.

I. The Call to Follow Christ (John 1: 35-41)

The Christian life begins by personal submission to the Saviour and a response to His call. How that takes place may be incidental, but never unimportant. See how Andrew came to discipleship.

1. His conversion. "Again the next day after John stood, and two of his disciples; and looking upon Jesus as he walked, he saith, Behold the Lamb of God! And the two disciples heard him speak, and they followed Jesus. . . . One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother" (vv. 35-37, 40).

Andrew was led to Christ by a messenger, John the Baptist, just as multitudes are led today. But the message was most important, "Behold the Lamb of God!" This testimony or sermon proclaimed by John was blessed by God.

THE preaching of the gospel of the uplifted Christ who saves by the power of His sacrifice issues in this response of conversion. Here is encouragement to all to lay hold of that central truth which alone draws and wins men. We can never tell the outcome of faithful ministry. Andrew had already resolved to take the high way of life. He had not gone far under the guidance of John before he met Jesus, and what had been duty and religion became life and spirit.

2. His discipleship. "Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi (Master), where dwellest thou? He saith unto them, Come and

see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour" (vv. 38-40).

The convert becomes a companion, the follower enters into fellowship, and the young man who had not wasted his substance in riotous living became a disciple. As a scholar in the school of Christ he had a desire to learn the deep things of God. How prompt he was to sit at the feet of the One of whom it was said, "Never man so spake."

WE WONDER what Andrew

heard that day? What secrets of the heart were laid bare, what intimacies shared? A silence concerning those moments of privacy with the Lord is respected. Andrew never spoke glibly about those hours, but the effects of them were in evidence. As a Scotch word puts it, "He was far ben wi' the Master." In the secret place he learned the joys of communion.

3. His service. "He first findeth his own brother Simon, and saith unto him, We have found the Messias . . . the Christ. And he brought him to Jesus" (vv. 41, 42).

The joy of knowing Christ as his Saviour and Lord led Andrew to begin serving his Master. If his conversion was definite, so was this. He readily found his brother. Christianity is tested and demonstrated in the home circle. We know that Peter became prominent at Pentecost as the preacher to multitudes; that he wrote letters in the New Testament literature; and that he is beloved in the Church, but it was Andrew who was the instrument to introduce him to Jesus. He may be known as "Simon Peter's brother" and be obscured in consequence, but even Peter himself never did greater work than this personal service of Andrew. Such work is important.

At close quarters, men discover the worth and sincerity of a Christian who is a woer for Christ's sake. Thus Moody was won by his teacher, and Spurgeon was pointed to Jesus by an unlettered man who repeated his text again and again! The mother who influences her family may lodge spiritual principles in the heart of a child, who may give them currency to many others. If we stop and do nothing until we can do everything, we remain useless. Andrew did

ST. ANDREW'S DAY, November 30, is an opportunity to restore the patron saint of personal workers to his rightful place of honor in the apostolic band, and to re-emphasize the traits of exemplary character, a model for all followers of our Lord Jesus.

It is strange how Andrew has been given a secondary place in the annals of biblical exposition. Consult standard works like Alexander Whyte's *Bible Characters*, Alexander MacLaren's *Expositions of Holy Scripture*, or a more recent work, A. T. Robertson's *Types of Preachers in the New Testament*, and you will find Andrew is omitted! And yet he is closer to most of us in normal Christian experience than most of the other disciples. As Dr. John A. Hutton has said, "Most of Christ's followers must remain unknown to fame. They must live a simple life, a thing of routine. Few take notice of us. Thus we live day by day, not idly or unprofitably, indeed, but in a small place—until the end comes. . . . Such is the life and lot of the majority."

The name Andrew means "manly," suggesting that true manhood is found in being "a man of God." The expression of his life was orderly, appealing to the ordinary and normal life of all. Ministers and Christian workers will find encouragement in the study of this life. The Peters and Pauls may be adjudged extraordinary characters because of out-

the one thing within his power because of his saving experience, his willingness to learn, and his promptness to serve.

II. The Call to Forsake the Nets (Matt. 4:18-20)

"And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea; and he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him."

No doubt Andrew as a disciple continued his daily occupation as a fisherman. There would be home ties and responsibilities. But this second call came to him. There is nothing wrong in the legitimate requirements of maintenance and sustenance, and for each of us to find our place in the social order. But these material pursuits must not nullify our usefulness for Christ. There is a sense in which every Christian must forsake, deny, and hold lightly earthly things, lest they spoil his advance in grace and mar his fitness for the service royal. But in another way this call comes and a man like Andrew surrenders the life of business to engage in the business of his life. The fisherman becomes a fisher of men, and the disciple an apostle.

Is not this the way of our Lord in procuring servants who devote all their time to particular ministries? According to the natural gift and ability He transmutes personal worth and influence into channels of saving grace. The one with gifts of teaching is called to the work of teaching in the various ministries of the church and school; the zealot finds an outlet in evangelism; the business man is made an administrator and steward of God's bounty; and the willing response to the call leads to a dedicated life. Thus the natural craft of the earthly endowment becomes consecrated skill in the spiritual order. Andrew was "made to become"; in the words of Philip Doddridge, there was a "rise and progress of religion" in his soul. Our Lord had power to say, "I will make you."

III. The Call to Fuller Life

Here is no particular incident, but a number of occasions when it is evident that Andrew was advancing in the Christian life. The occasional and incidental are revealing. Andrew never stood still, but "grew in grace and in the knowledge of his Lord."

1. His developing life. "One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley loaves, and two small fishes; but what are they among so many?" (John 6: 8, 9).

In this well known story of the feeding of the multitude, it was our saint who saw beyond the lack to the lad. True, he gives the impression that he sees but little in the way of a supply, but it was his faith to introduce the lad to Jesus which marks him off from the rest as an unusual man. They saw a difficulty in the opportunity: he saw an opportunity

in the difficulty because of his faith. "Little is much when God is in it." This was true of Moses' rod, Gideon's pitcher, David's sling, the widow's cruse of oil, and a lad's lunch, but in Christ's hands—how wonderful! Unlike calculating Philip, Andrew saw the possibility by the ripening of faith and by refusing to despise the unlikely and the small thing. Sunday School and young people's workers need never despair after this man's advancing spiritual life.

2. His deepening knowledge. "As he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings are here! And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down. And as he sat upon the Mount of Olives over against the temple, Peter and James and John and Andrew asked him privately, Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?" (Mark 13:1-4).

Significantly, Andrew is with the three apostles who shared much of the inner life of our Lord. I like to think that he was the one who asked the question which led to the questions of the group and thus prepared the way for the great

unveiling of prophetic truth by God's Prophet. This is evidence of a desire to apprehend and comprehend much more than general knowledge. It implies the quest of a diligent student and seeker after fullness of knowledge. This inquiry touched upon the future and the understanding of signs to come, but it is equally appropriate to the whole of truth.

We live beyond Andrew's day in the full blaze of revelation given to us conveniently in our biblical literature. Illumination of that revelation is promised us. But are we like Andrew? Do we bring questions to Jesus, and do we pursue after spiritual knowledge? That is a mark of a full life.

3. His spiritual insight. "And there were certain Greeks among them that came up to worship at the feast: the same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. Philip cometh and calleth Andrew: and again Andrew and Philip tell Jesus" (John 12:20-22).

This story of the mediatorship of Andrew on behalf of the seeking Gentiles has much in it. That Philip did not tell Jesus immediately, but first sought out Andrew, would imply that he was not sure how or whether these questing souls would be received. His hesitancy turns to Andrew's halo of service and reward in the privilege of introducing needy lives to the Redeemer. Andrew was not circumscribed in racial outlook or hindered by any barrier. Already he was full of that perception which felt and saw as his Lord. He, too, had the vision of the other sheep for whom Christ died. And what a benediction followed that introduction, when our Lord spoke of the grain of wheat and the ultimate harvest in the kingdom of God! Andrew's insight rose to that grand consummation.

4. His plenitude of power. "And when they were come in, they went up into an upper room, where abode . . . Andrew" (Acts 1:13).

The rich full life of our manly, ordered Christian finds its completion in this endowment of power. This is the last reference to Andrew, and how fitting that we should see him in company with the other apostles obeying the Lord's command to tarry. Such obedience is a trait of character rich in fruit. He who kept company with his Lord in the flesh was now to share in that power of an endless life given by the risen Lord. Andrew did not miss the upper room experience in preparation for the service of the later years. And although the rest of his life is veiled as far as the New Testament is concerned, we may be sure that Andrew continued in his quiet, efficient way of witnessing and working for his Lord.

Andrew is the type of Christian life without outstanding gift, but with a heart afire with the love of his Lord. Are we in any measure like him?

Are we sure of conversion? We who call others to follow, have we obeyed the call? We who teach, have we been taught? Are we disciples in Christ's

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THE FIRST BLACKOUT IN PALESTINE*

By ERLING C. OLSEN

RECENTLY, the newspapers carried an Associated Press dispatch from Jerusalem to the effect that Palestine was prepared for its first country-wide blackout. We live in stirring days. Our vocabulary is being enlarged. Blackout is a new word, like blitzkrieg, dive-bombers, and our President's own "discomboomerate."

These words bear their condemning testimony to this decaying twentieth century. A popular American author of the middle nineteenth century characterized language as "fossil poetry," while a contemporary English clergyman, commenting upon the idea, suggested that words quite often and effectually embody facts of history, or convictions of the moral common sense, and "so far as that moral sense may be perverted, they will bear witness and keep a record of that perversion." What "fossil poetry" and "perversion" this generation is writing in its own death warrant!

While the writer of the Associated Press dispatch referred to, evidently thought he was giving expression to something novel and new, the fact of the matter is, it is not the first blackout to take place in Palestine, particularly in Jerusalem. The first recorded blackout in the New Testament is found in the twelfth chapter of John's Gospel.

Our Lord had just said, "And I, if I be lifted up from the earth, will draw all men unto me . . . The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?"

To this our Lord replied: "Yet a little

while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have the light, believe in the light, that ye may be the children of light."

Then follows this pregnant description of the first blackout: "These things spake Jesus, and departed, and did hide himself from them."

IT IS A STARTLING THING that this paragraph in John's Gospel opens with the inquiry on the part of the Greeks who said, "Sir, we would see Jesus," and it closes with these words, "Jesus . . . departed, and did hide himself from them." Godet, the famous Swiss theologian, properly sensed the meaning of this event when he wrote, "This time it was no mere cloud which obscured the sun; the sun itself had set."

It is the last recorded comment on our Lord's public ministry in Jerusalem. It is the final act of that ministry. He was about to close three and a half years of devoted service for mankind. Crowds had listened to Him. Multitudes had been healed of all manner of diseases—some had their eyes opened, the deaf heard, the dumb spake. Several were raised from the dead. The poor had the gospel preached unto them. His was a remarkable career—a wonderful life! Not only could it be witnessed concerning Him that "never man spake as this man," but it could also be testified that "never man lived as this man." At the close of His ministry, instead of giving a climactic revelation of Himself, He literally hid Himself from the people who inquired, "Who is this Son of man?"

There was some irony in our Lord's

response. He called upon them to walk while they had light, and yet they were only to have it a few seconds longer. This is striking, when it is considered that He witnessed of Himself, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12). At this time our Lord was surrounded by a large company of people totally bewildered, who were groping in the dark as it were, yet looking right at Him.

I have no doubt that these people had normal insight and average intelligence, if not more than average; yet they were like blind men looking up at the sun. They were searching for the light. They remind one of the men of Sodom smitten with blindness, who wearied themselves to find the door leading into Lot's house, though they were at the very threshold of that door. The door was there as usual, but the trouble was with the men. They were blinded! Someone has well said, "Light is not a cure for blindness."

AS WE LOOK AT THIS RECORD more closely, we observe that these bewildered people asked two questions. One was on the matter of the conflict between their understanding of the prophetic writings and our Lord's teaching, and the other an inquiry regarding Himself. They had been taught out of the law that Christ abideth forever. Their teachers had kept them in the dark concerning such passages as Psalm 22 and Isaiah 53. They understood what our Lord meant by being "lifted up." They grasped that He referred to His death. But they could not reconcile these two conflicting things—a deathless Messiah and a dying Saviour.

Observe that our Lord did not answer

* Radio address delivered Sunday, June 9, 1940, over WMCA, New York, and WIP, Philadelphia.

their first question. Our Lord never discussed theology or religion with a natural man. Neither should we! What is the use of talking to men on a subject about which they have not the slightest apprehension or knowledge. Anything that may be said would merely add to their bewilderment, yet the simplest babe in Christ has found the answer to the first question of these people. But to their second question, "Who is this Son of man?" Our Lord gave at least a semblance of response.

Notice what He said. First, that they had light though only for a limited period. As He is "the light," that meant He would be in their presence for a short time only. Secondly, He cautioned them to walk in the light while they had it, reminding them that otherwise darkness would come upon them; and, as they well knew, a man who walks in darkness does not know where he is going. Finally, He said that they were to walk in the light for a specific purpose. He said, "Believe in the light, that ye may [become] the children of light."

Let us face these facts frankly. It is evident that we who profess to believe in the Lord Jesus Christ are called "the children of light." We have light in ourselves because the Lord has come to dwell in our hearts. We know we are living in a world of darkness, in an hour that can only be described as night; but because we have light, we are able to judge, to appraise, and to observe things that are happening in this world.

But someone may ask, "Were not these people honest inquirers, and did not our Lord say, 'If any man will do his will, he shall know of the doctrine' (John 7:17)? Why didn't He dispel their doubts by a definite act which would reveal Him to them?"

LET US FIND OUT what the Word of God has to say and we shall learn the answer to these perplexing questions. "But though he had done so many miracles before them, yet they believed not on him" (John 12:37). There was plenty of evidence. The Scripture describes that evidence as *many miracles*—not only a few, but many miracles. The people had seen these miracles. The testimony of the miracles was irrefutable, yet they believed not on Him.

Our Lord previously had said to the Pharisees, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to me, that ye might have life" (John 5:39, 40). The apostle Paul also discussed this matter in connection with the gospel message to the Corinthians when he made this statement, "If our gospel be hid, it is hid to them that are lost" (II Cor. 4:3). Now that is an arresting statement, but it is a fact!

Observe that our Lord *hid* Himself from the people, while the apostle said, "If our gospel be *hid*, it is hid to them that are lost," to which he added, "In whom the god of this age [which is another title for Satan] hath blinded the minds of the unbelieving, that the light of the gospel of the glory of Christ, who is the image of God, should not dawn

upon them."

But some may ask, "If that is the case, and Satan has blinded the minds of some people; how can they possibly be blamed? Is it their fault that they are blinded?" Note carefully what is written. Who were the people of whom Paul said Satan hath blinded their minds? He said it was those who "believe not." In John's Gospel we read that though our Lord had done many miracles before these people, "yet they believed not on him." Both groups were in the same class. They were deliberate unbelievers. They had refused the evidence. Because of their refusal of the evidence, they came under the sway and domination of one who is called "the god of this age."

WHEN MEN REFUSE TO BELIEVE the record of God, there is no other alternative but to believe the lying statements of Satan. It is only those who definitely "believe not," who come under the power of "the god of this age." A man is therefore not blinded by Satan until he has deliberately rejected the truth. That does not mean that prior to that time he was in the light. Oh, no! This is a dark world. But when the gospel is presented to an individual, when Jesus Christ is offered to a soul, and that individual refuses the testimony of the witness-bearer, his eyes are blinded, his heart is hardened, so that he cannot see with his eyes, understand with his heart, or be converted.

John went back to the Old Testament book of Isaiah to substantiate his statement. First, he quoted from the fifty-third chapter where the prophet began by saying, "Who hath believed our report? and to whom is the arm of the Lord revealed?" It appeared shocking to Isaiah. He was amazed at the rejection of the Messiah, as he saw it prophetically. And well he might have been, for of the multitude that lived in Jerusalem and in the environs of Palestine at that time, the number really to believe on our Lord Jesus was hardly more than five hundred people, a mere handful. The overwhelming majority *refused* to believe, and rejected Him.

Observe also that John said, Isaiah spoke these things concerning the blindness of the hearts of the Israelites when he *saw* the Lord's glory and spoke of Him.

JOHN WATSON, IN HIS BOOK *Mind of the Master*, summarized the rejection of Christ in these words:

"He was exiled as soon as He was born; His townsmen would have killed Him; His brethren counted Him mad; the city of His mighty works did not believe; the multitudes He had helped, forsook Him; the professional representatives of religion set themselves against Jesus, and pursued this holiest of men with ingenuous slanders; He was a 'Samaritan' (or heretic) and 'had a devil'; He was a 'gluttonous man and a winebibber,' and kept disreputable company; He was a blasphemer and deceiver. A huge conspiracy encompassed Him, and labored for His death; one of His intimates betrayed Him; the priests of God produced false

witnesses against Him; the people He loved clamored for His death; the Roman power He had respected, denied Him justice; He was sent to the vilest death. During this long ordeal, His serenity was never disturbed; He was never angry save with sin. He never lost control of Himself, or became the slave of circumstances. His bequest to the disciples was peace, and He spake of joy in the upper room. He was so lifted above the turmoil of this life, that Pilate was amazed; and, amid the agony of the cross, He prayed for His enemies."

I was at a meeting of young people recently. The young man who led the service mentioned how frequently of late he had been chided by non-Christians who asked him, "Where is your God now? Christianity has failed. It is about to be wiped out of the world. Why spend your time in a lost cause?"

I can understand why even some religious people are bewildered, for it is a recognized fact that the average church member is not a Bible reading Christian. We could go a step farther, and say that a large number of the men who are behind pulpits have little acquaintance with what the Bible has to say. There are many ministers who believe that it is a sign of being up-to-date to talk about current events, popular books, and social problems. Some of these men have been all but swept off their feet by the events of the past few months. But the man who has been reading his Bible has not lost his equilibrium; he is not at sea; he is not groping in the darkness. He is not asking the question, "Where is God?" for he has found in this written record the answer to the questions which men are now raising.

At the meeting referred to, I suggested to the young people that whenever such a question was presented to them, they ask the scoffer to read aloud the twenty-fourth and twenty-fifth chapters of Matthew's Gospel, and he would soon run to cover.

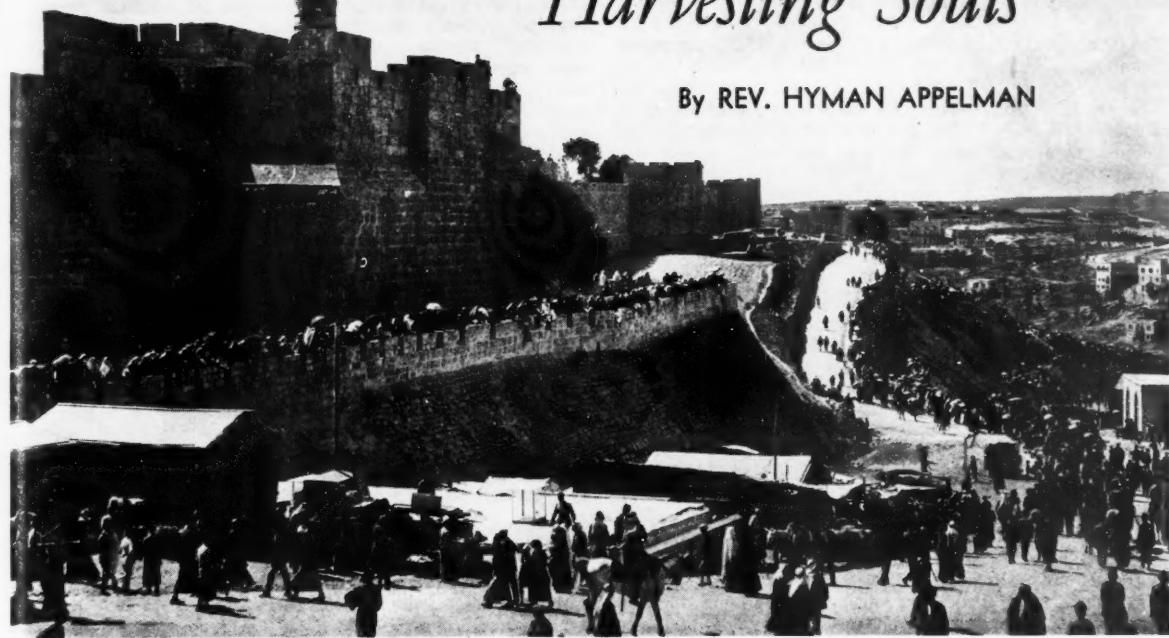
NOWHERE IN THE BIBLE is there any indication that through the preaching of the gospel the world shall become better and better, and a finer place in which to live. It is never declared that men shall become kinder, more considerate of each other, that they shall discard barbaric methods of settling disputes. To the contrary, the Scripture abounds with declarations of the extreme opposite character. Instead of the age becoming better, it shall become increasingly worse. Instead of men being more comfortable and sure in their position, the calamities shall be so terrific that men's hearts shall fail (discomborate) them because of fear. Instead of evil men gradually diminishing and evolving into better and more godly men, the Scripture says that "evil men and seducers shall wax worse and worse" (II Tim. 3:13). Instead of iniquity being lessened, we read that "iniquity shall abound" (Matt. 24:12).

The Bible nowhere says that our Lord will return to a world made ready for Him through the proclamation of the gospel, as some people have led us to be-

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Harvesting Souls*

By REV. HYMAN APPELMAN



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And Jesus went about all the cities and villages, teaching in their synagogues, and

THESE words were spoken by the Lord Jesus Christ more than nineteen hundred years ago. They have been in the Bible almost that long, and yet they are just as true today, and perhaps even more so than when Christ first spoke them. The harvest still is plenteous, heartbreakingly plenteous, and the laborers are still too few.

Christ tells us there are three things we must do in order to reap a harvest of souls for Him. First we must *see*, then we must *pray*, then we must *go*.

WE MUST SEE this white harvest field.

I believe if a man, woman, or child has not been born again, has not personally accepted and professed Christ as his Saviour, that one is lost. There is a judgment coming, a resurrection unto salvation and a resurrection unto damnation. There is a heaven to go to and a hell from which to escape. And there are people—men, women, children—here in Chicago and all over the country, hundreds of thousands, millions of them perhaps, who if they were to die this day would not have a chance when they face God at the judgment, and hell will enlarge its borders to swallow them up.

Oh, beloved, if that thought were to burn into our souls, if somehow by the grace of God, by the mercy of Christ, by the power of the Spirit, the gates of hell were to be opened to us so that we could see and hear the doomed, we wouldn't have to be urged to go out and win souls for Christ. We would sacrifice ten times more than we have and do it gladly. We would spread ourselves out and make bridges, highways of our bodies; we would cement our bodies together with our blood, in order to make a bridge across the chasm of hell.

But thank God, there is a bridge already made. That is the second thing that Christ wants us to see—that there is balm in Gilead, that there is mercy with God, that there is ample abundance, superabundance, as deep as hell and high as heaven, grace and compassion, forgiveness and pardon, and power and peace in the shed blood of the Lord Jesus Christ on Calvary's cross.

Let us not be afraid that the gospel is antedated. Let us not minimize it. Let us not listen to the cry of the age. We have a message that is the same today as it was when Paul proclaimed it to the Athenian philosophers. As long as this dispensation lasts, as long as the Devil has a hold on the

preaching the gospel of the kingdom, and healing every sickness and every disease among the people. But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers unto his harvest. And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease These twelve Jesus sent forth and commanded them, saying, Go And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.—Matthew 9:35—10:1, 5, 7, 8.



hearts of men, as long as men, women, and children are born in sin and are living in sin, just so long rich and poor, young and old, educated and ignorant will have to hear the story of Christ and His crucified.

Some years ago, a pastor friend went to Palestine. When he came back he told us a story. He said on board ship he had the misfortune, or the good fortune (I thought it was good fortune because of the testimony that he delivered), to be seated at a table with a man who was a college professor from one of the great eastern universities and yet was an infidel. He mocked, ridiculed, laughed, caricatured that humble preacher from the backwoods of Texas, telling him there was nothing to the Bible, to Christ, or to religion. Then came the day when they stopped at their English port to disembark. The preacher was swept by the crowd until he stood by the side of the gangplank. As he waited for his turn, the infidel moved against him by accident. The

*An address given at Founder's Week Conference, Chicago, 1940.

preacher turned around, and there was the infidel. He said, "Brother, are you getting off here, too?"

"Yes."

"Well, do you still feel the same way you did about our religion?"

"Yes."

The preacher said, "Let's move over here for a minute to get out of the press." The preacher looked up into that intellectual face and said, "Brother, you don't believe the Bible is the Word of God, do you?"

"No."

"You don't believe that Christ is the Son of God?"

"No."

"You don't believe there is a resurrection?"

"No."

"Then you don't believe there is a judgment bar. You don't believe there is a heaven or a hell, either. You're cleverer than I am, you know more than I do, you can argue better than I can, you've had more college training, you've read many more books, but this one thing I want to leave with you. Five minutes before you die, you're going to change your mind, and five minutes after you die you're going to find out the truth, but it'll be too late then."

Yes, sir, that's right. People don't know it. They are blind. They are dead in trespasses and sins. We read it in the Bible, and then we go to them and get discouraged and impatient with them. They are dead! They can't help themselves. They have no control over their minds, hearts, emotions, and feelings. Realize that, and you will never lose patience with an unsaved soul or cease praying for him. That is the first thing the Lord Jesus Christ wants us to see. And that is our own personal, definite, universal, inescapable, unassignable responsibility to the Lord Jesus Christ, and to the unsaved and to the backslidden.

EARLY IN MY MINISTRY God taught me a lesson that I never shall forget. I was pastor of a church in Oklahoma of about fifty members. I was going to the seminary in Fort Worth, and every second week I would drive 190 miles to keep my appointment. In that town there lived a preacher who had nine children, one of them a boy by the name of Rollo, fourteen years of age. He was a violinist and could also play the piano pretty well. That boy took a liking to me. Everywhere I would go, he would go. He followed me around until he embarrassed me. If I wanted to go calling, I had to ask him to excuse me. He noticed I had my Bible marked in colors. He asked what they were. I told him. The next time I came back, he had his Bible marked. I could have gotten that boy to do anything.

One day about five months after I became pastor of that church, I received a telephone call from one of my deacons. "Brother Appelman, Rollo died last night of diphtheria. Will you come and bury him?"

When I got there it was dark. I walked into the little three-room home. There was a kerosene lamp on the mantelpiece and the coffin on the undertaker's little platform, and some people sitting in the semi-darkness. Of course, I knew every one of them; they knew me. I nodded to them, walked over to the coffin, looked down in the face of that boy as the shadows played across it from the lamp, and said to myself, "Well, a fellow has to die sometime, but it's tragic for him to die at this early age." I prayed, walked into the back room, extended my sympathies to the family, arranged for the funeral, stood by the coffin again and looked at that boy's face—so quiet, so solemn in death. God alone knew where his soul had gone. I bent down and touched him on the hand and said in a whisper, "Rollo, see you in the morning." I meant the resurrection morning.

The next day we put him in the undertaker's automobile and drove out to the cemetery. The graveyard was on a little hill and the wind and the sleet slashed in our faces. I knew we couldn't stay there the thirty or forty minutes it would take for us to have the funeral service, but I didn't want to rush it through. I loved that boy. Across the highway was a double schoolhouse with a corridor in the middle. I said to the undertaker, "Let's put him on your little wagon in front of the steps and we'll put the family and the choir in the hallway and the people in front. The building will act as a windbreak." And there I stood on the steps, the

mother on one side, the father on the other, the choir and the family behind, the people, perhaps 150, in front around that boy. Every once in a while I would look down at his face. We sang and prayed, and sang some more. I read some Scripture. We sang again. I knew it was my turn to speak. I don't know what made me do it, I was so sure of it, but I turned to that mother and said, "Mother, was Rollo a Christian?"

She said, "No."

I thought I didn't understand her, and I didn't want to. I turned to his father and said, "Preacher, was Rollo a Christian?"

He said, "No."

Tell me, you brethren that have been in the ministry, what shall I tell Rollo when I face him at the judgment and he points a finger in my face before Jesus and says, "Lord, this man was my pastor. He didn't talk to me about Christ. He might have led me to heaven?"

But I'll tell you something that is almost as bad, if not worse. I wonder how many Rollos will slip to hell out of Chicago. I wonder how many Rollos will slip to hell out of Illinois. I wonder how many Jewish Rollos and Gentile Rollos will escape into hell whom you and I might reach for Christ if we will but pay the price for their salvation?

II

THEN THE SECOND THING the Lord Jesus Christ wants us to do is to *pray*—pray as we've never prayed before. Pray without ceasing, pray in the privacy of our own devotional closets, in the sanctuary of our homes, in our churches, our prayer meetings. Let's cover America, let's cover the world with the cries of our supplication! By day and by night, let's batter on the gates of glory, let's beat with the strong cries of our intercession on the very heart of God until He has to answer our appeals.

First of all, let us pray for ourselves. You say, "That is selfish." No, beloved, that is sensible, very sensible. It is no use praying for anybody else until we ourselves are right. You know what the Book says, "If I regard iniquity in my heart, the Lord will not hear me." Let us pray that God might forgive us our sins, cleanse our souls, and fill us with the Holy Spirit. Let us pray that God might fill us with a holy compassion, and use us to be fishers of men, to be grappling hooks in the hands of the Holy Spirit to rescue souls as brands from the burning.

You remember the story that is told about Mr. Moody, when he heard a man say that the world was waiting to see what God can do with one surrendered man. But hear me, the world is waiting to see what God can do with a thousand Christians on the altar for the Lord Jesus Christ. There are enough of us here today to make up that thousand, and then some. So let us pray for ourselves, that we might be so saturated with the Spirit of God and the Spirit of Christ, and the Holy Spirit Himself that we shall count everything, in the words of Paul, "but loss for the excellency of the knowledge of Christ Jesus" (Phil. 3:8); until we, too, shall be willing to become all things to all men in life, and in death if necessary, to rescue them as brands from the burning pit of a Devil's hell.

Let us pray for each other, for our pastors, our evangelists, and our great teachers; let us pray for our institutions and schools.

Then let us pray for unsaved people. Let us pray for them without ceasing. They are not going to pray for themselves, because the minute they do, they will stop being sinners—they will be saved. For it is written, "Whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:13). No, they are dead, blind, benighted by the god of this world. But you and I are not. You and I know what prayer can do. Let us pray for them, beloved. I challenge you by the promises of God, by your faith in Christ, by the compassion that you claim to have, to pray. Let us pray for these people so long and so hard that when the end of time comes and we stand at the judgment, not a man, woman, or child anywhere in America may be able to say and tell the truth, "No man cared for my soul." We can do that. We can pray for them, and then it is up to the Lord to do the rest.

III

FINALLY, BELOVED, Christ wants us to go. We must all go, every one of us. We preachers must lead the way. The church is like the pastor. In every church there is a nucleus, in every church there is a group of God's people who are willing to follow the pastor from here to up yonder with Christ in prayer, in sacrificial devotion. Give me a pastor who is on fire for souls and goes out to win the lost, and after a while around his sacrificial life, around his witness and his testimony, there will be a group of his church members who will go with him.

And then the rest of you—every church officer, Sunday School teacher, educational director, singer—must go. It is just as important that you, my beloved brothers and sisters who sing the gospel, be soul-winners, witnesses, personal workers, that your life might count not only as you lift up the beautiful voice with which God has endowed you, but as you go out in tears sowing and reaping a harvest for Christ.

Yes, every one of us who names the name of Jesus as Christ the Lord, who believes in the Son of God and in His power to save, must go. Not only some man out yonder on the far-flung frontier of some China or Africa or Asia missionary station, but we must *all* go, everywhere, by day and by night, at home and abroad, without exception, without escape, without excuse. Every one of us is accountable to Jesus Christ and then to these precious souls. We must go. We must bear witness. We must go weeping. We must go sowing.

And we have a seed that always and ever and inescapably will produce a harvest. Beloved, let us sow this seed. This is the only one that God will germinate. This is the only one that will produce life. This is the only seed known to God and to man that He will honor in the sowing. And then, let us go not only sowing, but also reaping a harvest of souls for the Lord Jesus Christ.

You say, "Preacher, I've tried, I've gone, I've done, but the results are so meager."

Well, let me tell you a story.

Down in Texas there is a little town of about six or seven hundred people. In that town there was a preacher by the

name of Obbie Nelson. One day in an associational meeting, he told us this story:

He said about twenty-five years ago, he and another young preacher, by the name of John Staggs, went out to the Red River bottom near Gainesville, Tex. In a school yard they put up a brush arbor and held a revival. People came from everywhere. Souls were saved. A church was organized. The revival swept on. Crowds packed and jammed every available place under that humble tabernacle, that brush arbor. One morning after the service, John Staggs came up to Brother Nelson and said, "Brother Obbie, Dummy wants to come down the aisle and give his heart to Christ." Now Dummy was the deaf and dumb son of a deacon by the name of Walker. He had been born deaf and dumb. Nelson said, "How do you know he wants to come?"

"He told me."

"How could he tell you when he's deaf and dumb?"

"He showed me."

"How did he show you?"

They walked back to where Dummy had been sitting. Staggs said, "Dummy stood up and pointed to his heart and pointed to the sun sinking in the west, and pulled me down the aisle. We came to the front and sat down on the mourner's bench. He stood up and walked over to the pulpit and pounded his hand on that Bible, patted the Bible, and then shook hands with himself, and I knew that when the sun goes down tonight he is going down the aisle to give his hand to the preacher and sit there on the mourner's bench."

"Where is he?"

"Right there by your buggy wheel."

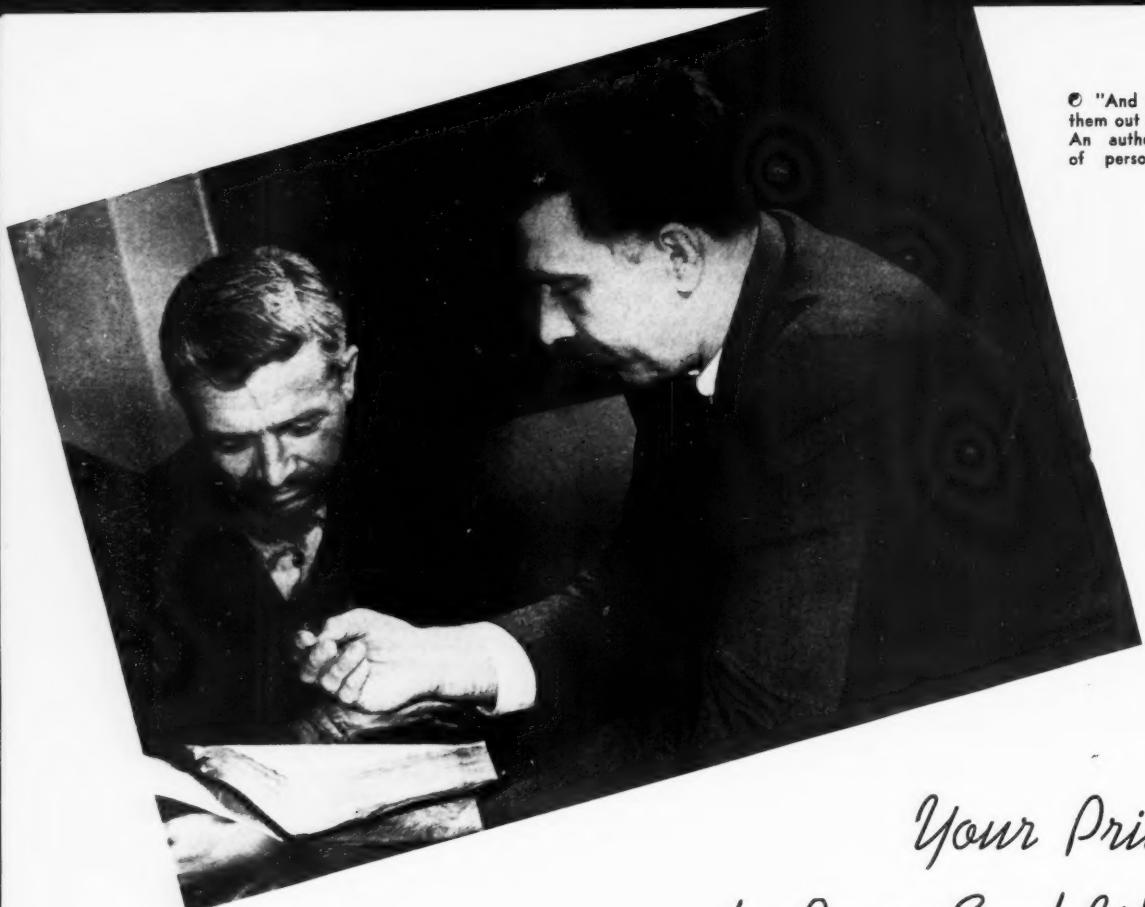
They walked back there. "Dummy, do you want to be a Christian? Do you know what it means to be saved?" And Dummy opened his mouth and made an awful noise. They just stood there. What could they do? He couldn't understand them; they couldn't understand him.

After a while Staggs said, "Brother Nelson, take him to his daddy. Maybe his daddy can explain it." The two preachers and Dummy got into the buggy and drove out to the farmer's house.

(Continued on page 81)

"The night cometh when no man can work."





© "And he reasoned with them out of the scriptures." An authentic photograph of personal soul-winning.

It Is Your Privilege to Be a Soul-Winner*

By REV. WILL H. HOUGHTON, D.D.

And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever.—Daniel 12:3

WHAT a high privilege—"to turn many to righteousness." And what a reward—"shall shine as the stars forever." Do you have this "forever" in your life? Did you ever turn one soul to righteousness? Surely your influence is not cast for evil? Or, perhaps you are neutral and your interest negligible.

You live in a world of unrighteousness and sin. It is a world of defeat and despair. Even those who have found a measure of success in living from year to year confess at times to a sense of futility. What is the end of it all, is the question of their hearts. The temporariness of life is disturbing. Men long for permanence. You may have the privilege of putting them in touch with an eternity of satisfaction. Bring them to the

life to His for the great enterprise of rescue.

Would you like to do your best for the world? Reach out your hand to point to Christ. Sometimes your hand will give a motion of warning, for souls are in danger. Sometimes there will be a motion of beckoning, as you repeat the invitation of your Lord, "Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28).

WOULD YOU LIKE TO do your most for your church? What greater service is there to render the cause than this, to be a seeker of men? This is the Church's mission and commission, and you enable your own church to justify its existence when you point a soul to Christ. You might give a memorial organ to your church. Splendid. But win a soul and you will have done more.

Why not do your best for yourself? Soul-winning is it. It enriches your own life. It makes you a growing and a

knowing Christian. You will find the joy of the life that is Christ—you will be a glowing Christian. There will be much of earthly reward. To see a life transformed! To see the sin-marred face become radiant! To see defeats turned into victory! And there will be heavenly reward, also. Be sure of that. You will be glad then, and will wish you had started it sooner. Not empty handed and ashamed then, but golden sheaves to lay at His feet!

WHAT IS SOUL-WINNING? It is bringing men to Christ. It is not changing men from one denomination to another, or from one church to another. It is not getting men to change their opinions, but to receive a Person. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12).

You are not after the reformation of a man, but the regeneration of a man. You seek not to make members of your group, but members of His body. If they join your group later, rejoice—and send them out after somebody else. Be satisfied with nothing less than their straight and sincere acceptance of the living Christ as Saviour and Lord. Spurgeon said,

*This is Chapter 1 of a 24-page booklet entitled *Lessons in Soul-winning*. The booklet was prepared for use during the D. L. Moody Centenary Celebrations, and more than 300,000 copies have been given away. If you have not had a copy of this booklet, and if you will agree to use it in teaching soul-winning, you are welcome to all you can use. Address the Moody Bible Institute, 153 Institute Place, Chicago, Ill.

"To make proselytes is suitable labor for a Pharisee, but to bring men to God should be our aim."

It is doing what Edward Kimball did, when, as a faithful Sunday School teacher, he went to young Dwight L. Moody's place of business and led him to Christ. Would you not like to be Edward Kimball today? But all he did was to bring a lad to the Saviour. Why do you not do that and see what God will do with the lad?

It is doing what D. L. Moody did as a regular thing. It is true that he successfully preached to thousands and saw multitudes, at his invitation, make public confession of Christ, but day by day he made it a rule to speak to at least one soul about the Saviour.

Soul-winning is fishing for men. "And he saith unto them, Follow me, and I will make you fishers of men" (Matt. 4:19). It has been frequently said that the first law of fishing is to go where the fish are. Indifferent worldlings do not attend church where the preacher can get a hook in them. You take hook and bait, and go after them. We might call the Scriptures the hook, and consider your own experience of God's grace the bait. Tell what Christ means to you, but be sure to use the Scriptures. The Bible has the power needed to convict and convert.

Soul-winning is witnessing for Christ. You witness not to those who are already in agreement. Jesus Christ is on trial out there in the world, and there, where men are falsely judging Him, you are to be His witness. What do you know? Does He save men? Has He saved you? Do you know His peace? Has He given your life point and purpose? Then tell someone else. Kindly, but persistently, tell them, and tell them again. This is what He wants you to do, for He said to His own, "As my Father hath sent me, even so send I you" (John 20:21).

There are important reasons why one should win souls, but there can be no

greater reason than that Christ commands it and expects it. If He is your Master, He has the right to command and you must not ignore the command.

Mark 16:15 is perfectly clear. "And he said unto them, Go ye into all the world, and preach the gospel to every creature." Some assign this text to missionaries only, but it includes all Christians—"Go ye." Some "dispensationalize" it away. That is comfortable. It is a lazy way of meeting the commission, but it will not do.

To this we would join, "And hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God" (II Cor. 5:19, 20).

Consider also our Lord's words: "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you" (John 15:16). He is not here talking about the fruit of the Spirit to which Paul refers—"love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5:22, 23).

What is fruit? It is the propagating part of the tree. The peach tree bears its fruit, and every peach has a seed, and every seed is a potential tree—and more fruit. Tree, fruit, seeds for other trees, and more fruit. This is nature's plan. This is also God's plan.

See it at work in the book of Acts. A soul saved, and that soul touching another soul. Why are you a Christian? Not merely that you might be saved finally—not even that you might enjoy the Christian life now—but that through you the Holy Spirit might touch another life for the glory of your Lord.

But there are other reasons. You must consider the deep need of men. The world is lost in sin.



© In every walk of life there are opportunities to witness for Christ.

It is not merely that men have lost their way, and Christ is the way-shower. Brunner represents a certain kind of theology as saying that the only thing separating God and man is distance. Presumably man will overcome that and overtake God. But will he? Suppose man's back is turned toward God? Then the distance increases rather than narrows.

THAT MEN ARE LOST—totally lost—was what Jesus, and Paul, and John, and the others believed. "For the Son of man is come to seek and to save that which was lost" (Luke 19:10). "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

This is the reason for the outcry of the Philippian jailer, "What must I do to be saved?" (Acts 16:30), and the reply of Paul and Silas, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:31). It is also the reason for John's declaration, "He that hath the Son hath life; and he that hateth not the Son of God hath not life" (I John 5:12).

Dr. Torrey sets forth the advantages of personal work:

1. All can do it.
2. It can be done anywhere.
3. It can be done any time.
4. It reaches all classes.
5. It hits the mark.
6. It produces large results.

• • •
The joy of winning men to Christ—there is no joy like it. I thought when I was converted that that was a great joy, but, oh, the bliss of saving others!—D. L. Moody.

"Witness of the Light"

By Alice Louise Cary

Lord Jesus, teach me what to say
To troubled hearts I meet today,
When Satan leads their feet astray
Down "ism's" deadly, winding way.

So many Christians are asleep
While cunning wolves pursue the sheep;
Some preachers fail their trust to keep
In these "last days" of darkness deep.

Lord Jesus, teach me how to be
An empty vessel filled by Thee
With light, that groping souls may see
The only way! Dear Lord, use me.

The Greatest Business in the World



THE consecrated Christian affirms, whatever his vocation, that within the realm of his spiritual life lies his most important enterprise. The unbelieving admit, though they cannot comprehend why, that men and women can be engaged in the most choice profession, earning perhaps thousands of dollars at regular intervals, but through the saving experience of salvation, their ambitions, motives, and tactics are capsized as they begin the Christian life. There is something commanding in the invitation of the Saviour as He bids His followers to leave all to serve Him.

C. T. Studd was an athlete of rank and a man of means, but he sold all and in simple faith gave his life in the great missionary vineyard. David Livingstone had opportunities for a triumphant business career, but he spent his talents in the midst of complex African blackness. C. I. Scofield went from the depths of debauchery through the cleansing blood of Christ, and climaxed his life by giving to us his edition of the Book. Billy Sunday, after experiencing the miracle of grace, turned his back to the bleachers, said good-by to a big league salary, and invited thousands down the sawdust trail, the path to the Cross.

What then is this "greatest business"? Is it soul-winning? Is it preaching? Is it giving a positive and intelligent testimony? Is it living the Christ life? Or is it all of these virtues amalgamated? I have read with great interest the booklet, *Fourteen Prominent Business Men Look at Life*. It is quite apparent that these men have found the greatest business. What is this secret attainment? All of them are soul-winners; a few of them preach the gospel as opportunity affords; each gives his testimony forcefully and with strength. Recently God gave me the privilege of giving one of these booklet testimonials to an official of one of the large Midwestern radio stations. After reading this tribute to the Christ who saves, his comment was, "It certainly gives one something to think about." Is not that a worth-while evidence of approaching harvest? There can be no doubt that these, as well as hundreds of others, are living the Christ life. But have we named the greatest thing a Christian can contribute?

Let us consult the only reliable source, the Bible. In it we have the command to surrender our lives, win souls, give a ringing testimony, and follow the Master, but from Genesis to Revelation there is no greater command given for the Christian to observe than this—"Pray without ceasing" (I Thess. 5:17). Friend, that is the greatest business in the world.

The beloved Samuel, with a hushed sense of the occasion's sacredness, said to the recalcitrant Israelites, "God forbid that I should sin against the Lord in ceasing to pray for you" (I Sam. 12:23). God said to Solomon, "If my people, which are called by my name, shall humble themselves, and pray . . . then will I hear from heaven" (II Chron. 7:14). Daniel gave no heed to the threats of physical destruction in a den of lions, and assured his well-being by praying thrice daily before an open window facing Jerusalem. The New Testament characters won all of their victories through prayer.

But the most vivid illustration that prayer is supreme in importance is in the life of the only real Christian who ever lived. For any other to live the Christian life, he must have that One living in him. Christ is today in heaven where He "ever liveth to make intercession" for us. And in His earthly ministry His greatest work was prayer. We are stirred when we read His Gethsemane prayer, and as He prayed for unbelieving Israel. We cannot comprehend how He could look at his murderers after the nails were driven, after the thorns had edged their way through His forehead, after the sin of the world was officially laid upon Him, and pray, "Father, forgive them; for they know not what they do" (Luke 23:34).

BUT you say He had a greater ministry. Perhaps you feel that while on this earth His work was "to do the works of him" that sent Him. This is true; but He did this work through prayer. Paul again comes with the solution, "For there is one God, and one mediator between God and men, the man Christ Jesus" (I Tim. 2:5). When Jesus healed the sick, He in reality answered their prayers, for He was the mortal mediator, the only approach to the Almighty with whom He is co-equal, all-powerful and eternal. When the sick of the palsy was commanded to take up his bed and walk, Jesus Christ was answering prayer, for He also said, "Thy sins be forgiven thee." She who touched the hem of His garment, in faith contacted the One who prays for all who make their supplications in His name.

All of His miracles, His deeds of kindness, His infallible words, the miracle of His victory over death were to prove to the believing Christian that in Christ God answers prayer. The writer of the fourth Gospel says, "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye

might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20:30, 31). He could have said that these miracles proved Jesus to be the Son of God, and that being the Son of God, He is our prayer mediator.

AND now those who are invalids, lying upon beds of affliction; the aged, publicly set aside on the shelf; laymen, unable to contribute to the preaching of the gospel; all who feel they are not at the front, remember that prayer is the greatest thing you can do. God only gives power as His children pray. Though it did not come from Sacred Writ, there is a wealth of truth in the statement, "More things are wrought by prayer than this world dreams of." Continue, unseen friend, your daily journey to the secret place, "and thy Father which seeth in secret himself shall reward thee openly" (Matt. 6:4).

The whole plan of God is carried on your prayers. Turn to the book of Revelation. Just before the Lamb of God breaks the seals which open the beginning of the end of sin, John sees a beautiful sight: "And when he [Christ] had taken the book, the four living creatures and the four and twenty elders fell down before the Lamb, having each one a harp, and golden bowls full of incense, which are the prayers of the saints" (Rev. 5:8, R.V.). You who pray for hours each day are closer to God than the Christian worker who is so deluged with work that he often is too exhausted to think. Your supplications provide the strength for the ones who are taking the Word to those who do not know the truth.

But you who are busy are not excused. Paul did not include in parenthesis a favored few when he commanded perpetual prayer. Every Christian may have part in this business. "I am too busy!" The cry comes from laymen, Sunday School teachers, missionaries, and pastors. "The day is far spent. I am exhausted, and I have not prayed." Friend, you must learn the science of supplication. You, too, can "pray without ceasing." We are endeavoring to prove that prayer is the greatest business in the world. Believing that it is, we find our solution: Pray; (Continued on page 97)

By KENNETH ANDERSON



The Toughest Job in Soviet Russia

By REV. I. V. NEPRASH



FOLLOWING the unpopular war and the resulting domestic struggles, Russia was in a state of chaos.

A small group of the pupils of Karl Marx entered Russia at the psychological moment. Being just a handful they secured a following, and finally climbed to the top of the nation. By clever propaganda concerning the coming paradise, by bloody terrorism, and chiefly because they presented a clear-cut program when the whole country was just a disorganized mass, the communists were able to secure control of the country.

The writer listened to Dr. E. Stanley Jones some time ago. Although disagreeing with him on most theological points and on his evaluation of communism as it is practiced in Russia, he could not help but say "Amen" to the statement of this keen observer and student of the international situation, that the future of the world is in the hands of an organized minority. Recent history supports his conclusion.

Because of their organization and their iconoclastic spirit applied to every phase of the country's life, the communists went from victory to victory. Educated classes were crushed, as were the people of means. Military opposition and uprisings were subdued. Merciless cruelties later forced the farmers into agricultural communes.

Victories everywhere, except in the main sphere of the human life! It was Lloyd George who said, soon after the communist revolution in Russia, "One can press Russians politically; they have been suppressed for centuries. One can press them economically, they were used to privations; press them socially, and they will bow, because they never had any class privileges, but touch their holy of holies, and there will be no end of trouble" (quoted from memory). He, of course, meant the religious life of the Russian nation.

It seems that communists have finally acknowledged the truth of these words. Victories, complete victories, in subduing material life, but they must acknowledge defeat in the sphere where only God has the right to direct and command.

The writer lost his faith while in college. Later he turned to materialistic philosophy, as presented by one of its leaders. According to that teaching, nothing exists but matter and physical force moving that matter. This is precisely the point from which communism views the world and life. Only matter and force exist, all the rest are merely hazy inventions of a lazy or unrealistic mind. Religion is the artificial substructure upon real facts of life built up by parasites of humanity. Soul, for example, does not exist. The term itself was invented by "servitors of cults," viz., priests of all kinds of religious systems. They did so to help the bloody autocrats to subdue the masses more easily and keep them under their rule. By pointing to the future life for the soul as the reward for patient bearing of difficulties and privations in this life, the "enemies of human society" diverted the energy of the masses from building a better life here.

WHEN CONFRONTED WITH the experiences which contradicted this view, the communists simply brushed off the facts and decided to re-create man and free him of all entangling alliances, including fear of punishment for evil. There were to be no laws to bind, no conscience, no inner moral laws before which even Nietzsche bowed. There was to be no God outside of man, for he is the only god to himself.

This was a stupendous task. We knew they would fail, but they did not. Lenin himself thought they would be able to oust religion within one year. About four hundred hurriedly prepared anti-religious propagandists were scattered throughout the country to accomplish the job. They not only failed to do so, but increased the zeal of religionists, and drew into the open even the timid and frightened souls. Persecution and sufferings of those especially bold worked on the weaker ones as did the bonds of the apostle Paul, which influenced other brethren "to speak the word without fear" (Phil. 1:14). Toward the end of the first year of this antireligious drive,

Lenin himself confessed a failure. No, they could not re-create a man; only his Creator can do so.

A LONG AND SYSTEMATIC struggle for the overcoming of religion began. It had all the rage of the Roman emperors, and the cold systematic planning of French revolutionists. During these twenty-odd long years, every method seems to have been applied. The world will never learn the whole story, partly because the horrors of persecution are beyond description, and partly because it would be beyond human strength to endure the full description. The writer has studied this very phase of Russia's life for over twenty years, has taken the story dose by dose, but even now information falls into his hands which numbs the fingers and requires special grace from above to endure. The hatred against any kind of religion, and chiefly against its Author, our heavenly Father, is supernatural with communists, and is like demon possession as described in the New Testament. The Moscow cartoon picturing a communist climbing up to heaven to "kill the gods" is an evidence of it.

In a recent copy of an official Soviet government publication (*Antireligioznik*, May, 1939), we read the following:

"There is nothing more abominable and hideous than this hypocritical and lying preaching concerning 'love and brotherhood.' The communist society, when it finally is established in all the world, will present a real brotherhood of man. The time will come when words such as enmity, hatred, murder, war, will disappear from the human language, and will be found only in the dictionary of dead words. In order to hasten this joyful and happy time, a merciless fight against all exploiters and all enemies of the communistic society is needed, as well as strengthening of the Soviet country."

Another paragraph in the same issue shows what and who are regarded as "enemies of the communist society" and against whom "a merciless fight" must be waged.

"Religion is one of the most abominable and persistent remnants of capitalism in the consciousness of the people. The religious outlook is dourman to the people (dourman is the name of a plant, the juice of which taken internally dulls the thinking.—Transl.). Communism and religion are at opposites, and are at enmity in the most important questions of the world outlook. Some sectarians and other obscurantists teach concerning the soon coming end of the world. These bigots spit at life as the 'vanity of vanities.' Such an attitude has a deep counter-revolutionary meaning."

The last sentence is a tricky expression. Religionists are always accused of some political crime, and this enables the communist rulers to tell foreign visitors that there is no religious persecution in Russia. The gullible ones believe it.

How Christians in Russia endured all this fiery rage against them, and how the Lord's work not only sur-

(Continued on page 97)

Where Will You Spend Eternity?

By Rev. Ralph E. Stewart

EARLY one morning back in 1901 the newsboys on the streets of Buffalo called out in a minor tone, "President McKinley is dead! President McKinley is dead!" The black headlines were carried around the world telling how America's Christian President had succumbed to an assassin's bullet and died in the home of Ansley Wilcox. The

President McKinley's body lay, was the Buffalo jail. In a carefully guarded cell was the assassin, Leon Coglan. Smoking cigarettes he paced the floor, crying out, "I did it; yes, I did it! I'm glad. If I had the chance I'd do it again!" Within a few months he faced the electric chair, and the state of New York took the death penalty as punishment for the murder.

Do you believe both of those men, McKinley and Coglan, went to the same place?

We make careful preparation for any journey we make in this life. Even a short vacation calls for road maps, timetables, hotel guides, but alas, most people come suddenly upon the last mile of the road unprepared and with very little knowledge of eternity. Yet all must die.

From the pages of the Bible we have abundant evidence of the fact of heaven and hell. These two places stand out as the ultimate, final abiding place of every soul that leaves this life.

Heaven is a prepared place for a prepared people. Jesus said: "I go to prepare a place for you" (John 14:2); "Today shalt thou be with me in paradise" (Luke 23:43); "The beggar died, and was carried by the angels into Abraham's bosom" (Luke 16:22). Paul writes: "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens" (II Cor. 5:1). "But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God; for he hath prepared for them a city" (Heb. 11:16).

A little child was kept by neighbors during the illness of her mother. The mother died, and the neighbors decided it was best not to let the child see her mother in the casket, but rather think of her as she had last seen her. After the funeral they allowed the girl to go back into the home. She ran from room to room calling for her mother. It was heartbreaking to hear her voice crying, "Mother! Mother!" Then the friend said, "Mother is not here. She has gone away and won't return for a long time." "Take me away," sobbed the girl, "if Mother isn't here, I don't want to stay."

One of the glories and joys of the place called heaven is that the Father and the Son shall be there. Jesus said, "I go to prepare a place," and praise God, I'm going to that place He has gone to prepare.

Sad to state on the same page, but this fact is also true: Hell is a prepared place for a prepared people. "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matt. 25:41). Note it was not prepared for men and women. A description of the new heaven in Revelation 21:27 says, "There shall in no wise enter into it anything that defileth." Since there is no place in heaven for the sinner, God has only one alternative—hell! "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die?" (Ezek. 33:11).

Our Lord Jesus Christ gives some true facts of life after death in the story of two men who died. Read Luke 16:19-31 slowly, carefully, and prayerfully. Where is hell? Hell is away from God. It is eternally away from God. It is everlasting away from God. The sinner is eternally, everlasting, and forever shut away from God, from Christ, and from the saints. There is "a great gulf fixed."

Several hours could be consumed reading about the blessedness of heaven. Two words in the vocabulary of heaven are "Amen" and "Hallelujah." Those in heaven sing a new song about the blood of the Lamb. Other descriptive phrases are given telling of praise, crowns given for rewards, pleasures forevermore, abundant satisfaction, a fountain of life, peace and uprightness. Those who weep shall laugh; we shall enter into rest, shall receive an inheritance incorruptible. Crying, moaning, groaning, tears, fears and pain shall not be found. The closing chapters of the Revelation tell us that "his servants shall see his face," "his name shall be in their foreheads," "there shall be no night there," and "they shall reign forever and ever."

But one scripture seems to have escaped our notice: "For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him" (Isa. 64:4).

When I read that for the first time, I sat down with pencil and paper and listed the high spots of what men have seen and perceived. I thought of the day when Adam saw the animals and God's living wonders passed before him in

(Continued on page 90)

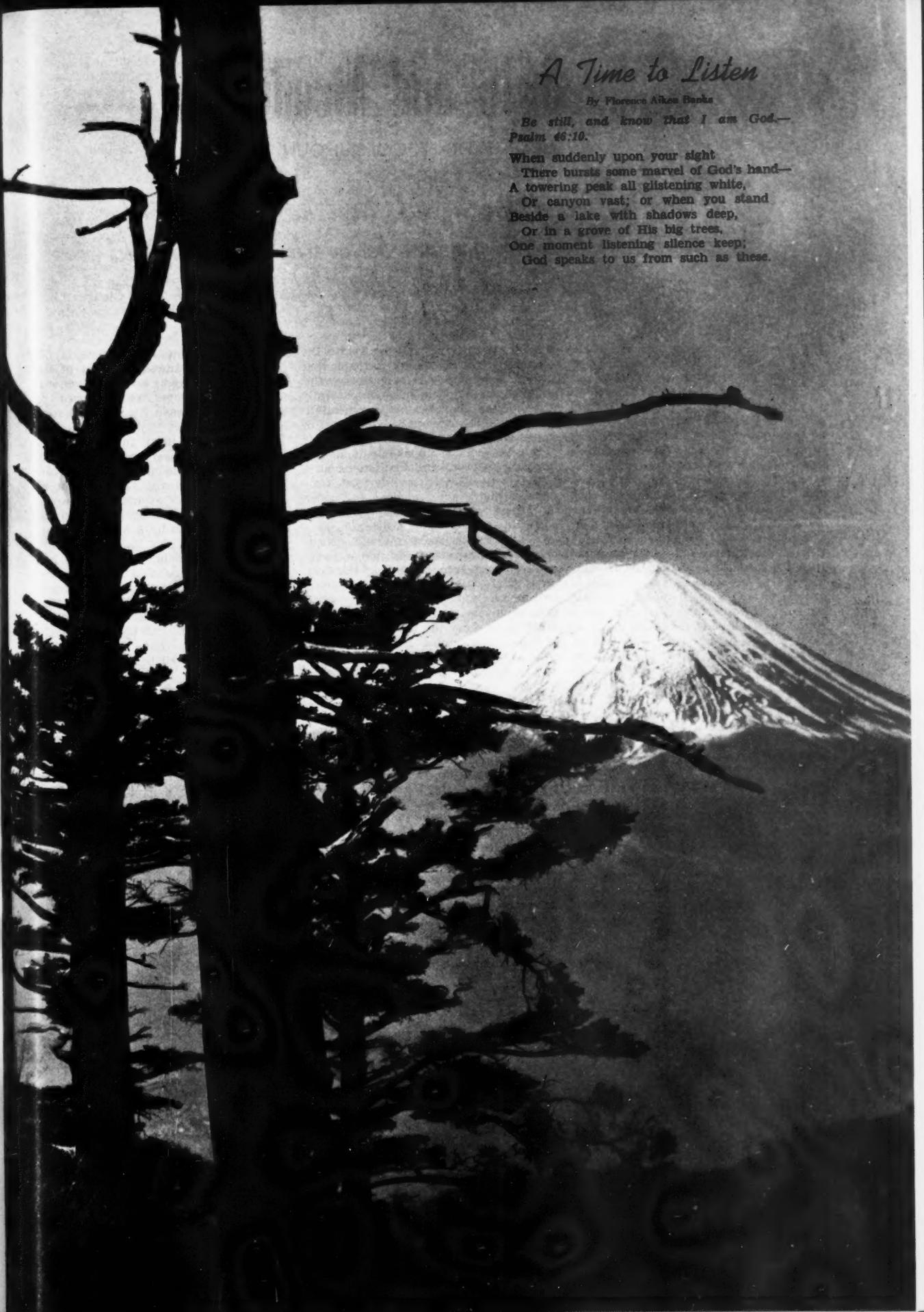
Moody Monthly



Mr. Stewart is Associate Director of W.M.B.I., Chicago

tragedy occurred during the Pan-American Exposition and the President was standing in line receiving guests. A man who had one hand bandaged stepped up, and the President gave him his hand. But concealed in the bandage the man had a revolver, and he pulled the trigger. The President hung between life and death for a few days, then died. At his funeral service they sang his favorite hymns, "Lead, Kindly Light" and "Nearer, My God, to Thee."

Just a few blocks from where



A Time to Listen

By Florence Aiken Banks

*Be still, and know that I am God.—
Psalm 46:10.*

When suddenly upon your sight

*There bursts some marvel of God's hand—
A towering peak all glistening white,
Or canyon vast; or when you stand
Beside a lake with shadows deep,
Or in a grove of His big trees,
One moment listening silence keep;
God speaks to us from such as these.*

John 3:16 and Nicodemus

By REV. FRANK COLQUHOUN

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—John 3:16

HERE is probably no verse in the Bible which is more familiar to the majority of Christian people throughout the world than John 3:16. Readers of D. L. Moody's life will always associate the text with the visit of Henry Moorhouse to Moody's church in Chicago in 1868, when the young English evangelist preached on this magnificent verse for seven nights in succession. And Moody used to remark that if in after years any preacher at the church happened to announce that text, a smile would pass around the congregation at the memories it called to mind. In like manner, I should not be surprised if some of my readers are inclined to smile a bit at my presumption in choosing to write concerning this verse, since so much has already been said about it.

But in this article, I want to look at the familiar words in a somewhat new light. I think the trouble with most of us is that we have grown *too* familiar with the verse—so familiar, in fact, that we have ceased to marvel at its message. We calmly accept it as a matter of course, and think no more of it than of something we read in yesterday's newspaper.

But suppose for a moment we forget our familiarity with the words and hear them as for the first time. Is it not possible that they will then convey to us a very different meaning?

It was Nicodemus to whom the Lord Jesus was speaking when He made this tremendous declaration—Nicodemus, the "man of the Pharisees," the "ruler of the Jews," the "teacher of Israel." That is something we are inclined to overlook in considering the words. We very often think of Nicodemus in connection with our Lord's teaching on the new birth, as recorded in the opening verses of the

chapter, but by the time we get to the sixteenth verse we are apt to forget that it is he to whom Jesus is speaking. But with that in mind, the question naturally arises, What did these words mean to a man like Nicodemus? What sort of impression did they make on his mind?

It is, of course, impossible to give a dogmatic answer to that question, but I would make bold to say that to Nicodemus, the strict, religious, orthodox Jew, these words of our Lord must have come as an astonishing revelation, as a new and revolutionary message. Nicodemus had heard some strange and surprising things from the lips of the Lord Jesus that night, but perhaps nothing so amazed him as these words which produce in us such little amazement.

Let us consider the words in the light of Nicodemus' limited conception of the truth, and we shall see that they are indeed something to wonder at.

To BEGIN WITH, these words of the Lord Jesus are, above everything else, *a revelation of the love of God*; and that, to a stern and rigid Pharisee like Nicodemus, was an entirely new emphasis. Not that the Jews were ignorant of the doctrine of divine love, but following the main trend of their Old Testament Scriptures they laid supreme stress upon the holiness of God—upon His majesty, and sovereignty, and power. His severity stood forth more clearly than His mercy. His justice was magnified above His grace. He was a God to be feared rather than to be adored; a God of judgment, equity, and truth.

But here, in this marvelous utterance of our Lord, the emphasis is altogether

different. The outstanding note is not that of God's holiness, but that of His *love*, so matchless in its nature, so stupendous in its scope. "God so loved the world, that he gave his only begotten Son."

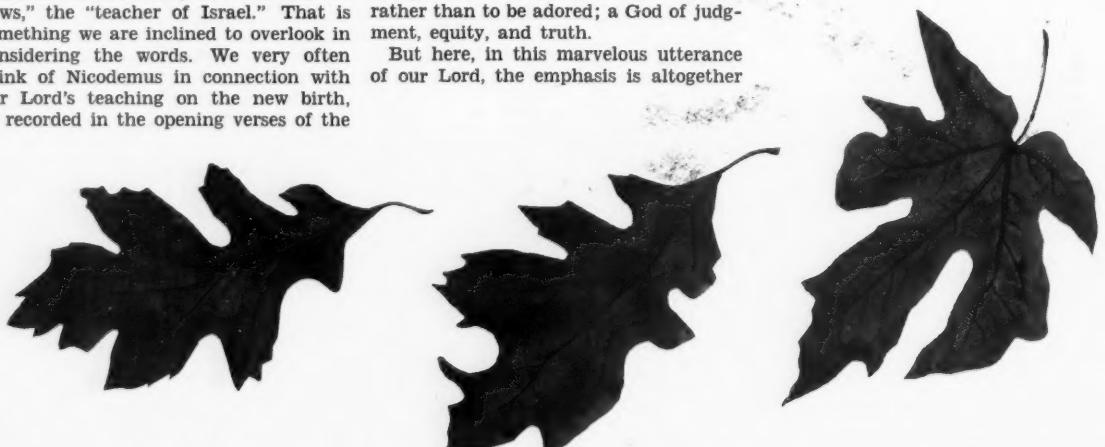
What did that mean to Nicodemus, I wonder? Had he any comprehension of the love of God in all its breadth and length and depth and height? Had he ever conceived of it as a love that would stoop to save the world, that would design for lost humanity a mighty deliverance, that would give its all for man's redemption? Probably no such idea had ever entered his mind. Perhaps he had thought of God condemning the world for all its wickedness and guilt, and visiting it in judgment, reserving for it the vials of His wrath. But that God should love the world! Nay more, that He should give His well beloved Son to die for its salvation! This was surely a new doctrine to Nicodemus; it had no place in his hard, narrow, Jewish creed; and I can imagine that as he heard the glowing message fall from the Saviour's lips his heart must have been strangely moved. The love of God! The love of God! What a stupendous thought! What an amazing message! What a marvelous revelation!

God loved!

God so loved!

God so loved . . . that He gave!

Oh, that we, too, could catch something of the wonder of this thing! What does it mean to us—the love of God? Is it merely a religious dogma, the ar-



ticle of a creed, something to lull our souls to sleep and give us a comfortable sense of security? Or is it something that has conquered our stubborn hearts, that has brought deliverance and hope to our captive souls, that has changed the whole outlook of our lives?

Here in this verse we have the supreme manifestation of God's love, the uttermost proof of it. "God so loved the world, *that he gave*." Yes, God gave all that He had to give, gave His only begotten Son, gave Himself—and why? Not for anything of man's deserving, but simply because of His infinite love for a perishing world, because of His matchless grace. That is the glorious truth which the New Testament writers delight to dwell upon.

"God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8).

"God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ" (Eph. 2:4, 5).

"In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins" (I John 4:9, 10).

What amazing love was that! Oh, that we could get hold of it and that it would get hold of us, and that our hearts should thrill at the wonder of this truth, that "God so loved the world, that he gave his only begotten Son!"

BUT AGAIN, this great saying of the Lord Jesus must have taken Nicodemus by surprise because of its revelation of the universal sweep of God's purpose—a purpose which embraced the whole of mankind. "God so loved the world, that he gave his only begotten Son." That is the scope of the gospel. And what is the consequence? "That whosoever believeth in him should . . . have everlasting life."

Had Nicodemus, in his wildest dreams, in his most exalted moments, ever imagined that such a thing was possible? Judaism was an intensely exclusive religion, a narrow and isolated sect. The Jews regarded themselves as the chosen nation, as the favored people of God, and consequently they looked down upon

the Gentile races as being entirely outside the pale of salvation. They were quite prepared to believe that "the Lord loved Israel" (I Kings 10:9). That was undoubtedly true; that was perfectly understandable. Nicodemus believed that with all his heart. But that God should love the *world*—the Gentile world as well as the Jewish world—and that He should offer His salvation without difference or distinction to *whosoever* would receive it—why, that was an extraordinary thing! The narrow-minded old Pharisee could scarcely believe his ears! Could it possibly be true? And yet, praise God, it was true, and it is true, as true now as it ever was, for the divine purpose is plainly written and remains unchanged, that God would "have all men to be saved, and to come unto the knowledge of the truth . . . not willing that any should perish, but that all should come to repentance" (I Tim. 2:4; II Pet. 3:9).

What a tremendous gospel this is! How broad and immeasurable are its boundaries! It sweeps aside all excuses, it overleaps all barriers, it embraces all mankind. The more we ponder it, the more we marvel at the all-inclusiveness of God's love and God's purpose for the world.

But perhaps most of all, we rejoice in the "whosoever" of the text. What a gospel there is in that one word! People have sometimes accused the Christian message of being narrow, but nothing could be bigger or broader than that. Whosoever! It is a spacious word. There is room for us all inside it. And it is a personal word, too. It assures us that God has not only taken the whole world to His heart, but that He is tenderly concerned about each individual soul in it.

A shepherd standing on the Cheviot Hills in England, with his little son beside him, pointed in every direction to indicate the vastness of the love of God. "God's love," he cried, "is all around us—north and south, east and west. It reaches everywhere!" "Then, Father," exclaimed the child, "we must be in the very middle of the love of God."

Yes, that is the crowning miracle of God's love, that everyone of us stands at its center. Jesus said, "Whosoever believeth," and that "whosoever" includes not only all the world besides, but *you and me as well!*

For yet another reason we may be sure these magnificent words of the Lord

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GREEK WORD STUDIES

By KENNETH S. WUEST

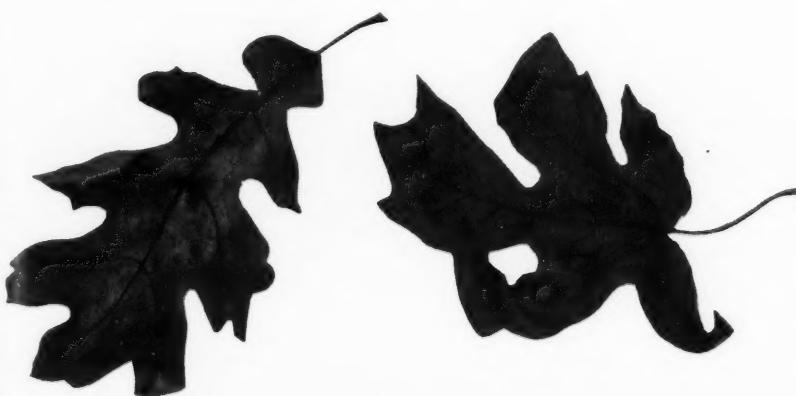
TWO WORDS FOR LOVE

This is a continuation of last month's study. The student should carefully review the full definitions of the words *ἀγαπάω* (*agapaō*) and *φιλέω* (*phileō*). This month illustrations of the use of *agapaō* will be cited. This word speaks of a love called out of a person's heart because of the preciousness of the object loved. Its New Testament usage has added the ideas of divine love, self-sacrificial love, a love whose content is analyzed for us in I Corinthians 13.

In John 3:16, God's love for lost humanity is called out of His heart by reason of the preciousness of each lost soul, precious because made in the image of its Maker, even though that image be marred by sin; precious because that soul can through redemption be conformed to the very image of His Son. The degree of preciousness is measured by the degree of self-sacrifice exhibited at the cross.

Agapaō is a love that gives self for the benefit of others. This is exactly the kind of love with which husbands should love their wives (Eph. 5:25). It is the love that God is (I John 4:16), and that the Holy Spirit sheds abroad in our hearts (Rom. 5:5). It is the kind of love one Christian should show toward another Christian (I John 4:11). Christians are commanded not to love the world. That is, they should not take pleasure in the world and thus come to love it (I John 2:15). The Father loves the Son because He is precious to Him (John 3:35). The Pharisees loved the uppermost seats in the synagogues because those seats were precious to them (Luke 11:43). Balaam loved the wages of unrighteousness because he set a high value upon them (II Pet. 2:15). A cheerful giver is precious to God and God loves him because of that fact (II Cor. 9:7).

Agapaō is found in the following passages in its verb form. Learn to interpret these in the light of the full definition of the word: Matthew 5:43, 44, 46; 6:24; 19:19; 22:37, 39; Mark 10:21; 12:30, 31, 33; Luke 6:27, 32, 35; 7:5, 42, 47; 10:27; 11:43; 16:13; John 3:16, 19, 35; 8:42; 10:17; 11:5; 12:43; 13:1, 23, 34; 14:15, 21, 23, 24, 28, 31; 15:9, 12, 17; 17:23, 24, 26; 19:26; 21:7, 15, 16 (first two occurrences in vv. 15 and 16), 20; Romans 8:28, 37; 9:13, 25; 13:8, 9; I Corinthians 2:9; 8:3; II Corinthians 9:7; 11:11; 12:15; Galatians 2:20; 5:14; Ephesians 1:6; 2:4; 5:2, 25, 28, 33; 6:24; Colossians 3:12, 19; I Thessalonians 1:4; 4:9; II Thessalonians 2:13, 16; II Timothy 4:8, 10; Hebrews 1:9; 12:6; James 1:12; 2:5, 8; I Peter 1:8, 22 (second occurrence); 2:17; 3:10; II Peter 2:15; I John 2:10, 15; 3:10, 11, 14, 18, 23; 4:7, 8, 10, 11, 12, 19, 20, 21; 5:1, 2; II John 1, 5; III John 1; Revelation 1:5; 3:9; 12:11; 20:9.



Youth Page

★ Elizabeth Andrews Houghton

HERE AND NOW

The night cometh, when no man can work.—John 9:4

By Martha E. Elder

No time for God, and no time for prayer, When He's planning for me a home over there!

Oh, where is the staff, and where is the rod? They'll do me no good when I'm under the sod!

It's here and it's now I must tell men the way,

But, oh, I ask, "How?" and, "What shall I say?"

The ones who are nearest and dearest it seems

I'm afraid to awaken from out of their dreams.

What do I fear? I do not quite know—I know that it's *here* and it's *now* I must go!

The challenge inside burns deeper each day;

But, oh, to speak out, to act what I pray

That Jesus should use me, a witness for Him,

To win the lost souls from their darkness and sin;

It's not to the slums where others have gone,

But to those who are nearest to me right at home.

It is not in Africa, dark though it be, That Jesus, my Lord, has most need of me.

But it's *here* and it's *now*, and I must not delay!

Oh, precious Lord Jesus, do show me the way;

Just put in my mouth the words I should use;

Make me bold to speak out, help me not to refuse.

"My Word," Thou hast said, "shall not return void";

Let me give it out pure—without my words alloyed.

For no other lips may tell that one we see;

He has no other way but through you and through me.

We ask Him to use us, we kneel and we pray,

But, oh, to "put feet in our prayers," and to say,

"I know that Christ died, and He's saved me from sin,

And He will save you, if you'll just enter in."

It's *here* and it's *now*; ope my eyes, make me see;

Lord, send a revival; begin now in me.

WHAT HATH GOD WROUGHT?

By William Olney

It is not only false modesty to keep back a record of what one has seen of divine work in the salvation of souls, but it is not in accordance with Scripture. We find Paul saying, "I will not dare to speak, save of those things which Christ has wrought by me; to make the Gentiles obedient, by word and deed, through mighty signs and wonders, by the power of the Spirit of God" (Rom. 15:18, 19, Corrected Version).

In the sixty-nine years, during which period the writer of these lines has been associated with Haddon Hall Mission Church, the largest mission in connection with Spurgeon's Tabernacle, London, he has oftentimes witnessed memorable instances of God's saving grace. He has selected a few of the many to record here.

I

A young man engaged in cleaning tins in a large biscuit factory was brought to a prayer meeting by his Christian mother. At the time he was quite careless about spiritual matters. The leader gave out the well-known hymn:

*"Lo! on a narrow neck of land
Twixt two unbounded seas I stand;
Yet how insensible!
A point of time, a moment's space,
Removes me to yon heavenly place,
Or shuts me up in hell!"*

*"O God, my inmost soul convert,
And deeply on my thoughtful heart
Eternal things impress;
Give me to feel their solemn weight,
And save me ere it be too late;
Wake me to righteousness."*

These verses were used by the Spirit of God to alarm the young fellow. He went home under deep conviction of sin, and spent a restless night. The next morning while at work the text came to his soul with delightful power, "Thy faith hath saved thee; go in peace." He rested on Christ and obtained the witness of the Spirit to the forgiveness of his sin. Soon after his conversion, he commenced reading works on Christian Evidences. He was still comparatively young when he was engaged as an agent of the Christian Evidence Society. Removing to Liverpool, he was used, through the instrumentality of a Christian gentleman, to gather a large Bible class of men. The next step in his Christian work was his engagement by the Martyr's Memorial Church, which at that time stood vacant. There he had a large congregation, often a thousand at each of the Sunday services. A remarkable instance of how divine grace can use the

most unlikely means, not only in saving, but anointing for service.

II

Another young man attended the Thursday evening preaching service in the above named London mission, and under the preaching, yielded to the invitation of Christ. He went home with the news to his wife, who was unconverted. Next morning, when he had gone to work and the children to school, she, feeling that she would not be separated from her husband in his new found faith went into an attic room and locked the door to be entirely alone with God. She confessed her worldliness and neglect of divine things, and there accepted Christ as her Saviour. Her growth in grace was wonderful. She was presently working as a missionary in one of the South London police courts to help women charged with some offense. Among those she was used in leading to the Saviour was another woman, who after conversion was engaged in another police court upon the same gracious work. The conversion of the man that Thursday evening led to years of useful Christian service on the part of his wife and of her convert.

III

One more of these instances of God's saving power, although they might be multiplied through many pages. "E. C." was one of the worst drunkards in the neighborhood, and a wife-beater in addition. He was passing the mission hall one evening, sick of his wretched life, and under a sudden impulse, doubtless from on high, he went inside with only one desire, to sign the pledge. He was led by a worker into the vestry, where the superintendent of the mission was sitting. Being very busy in mission matters, the superintendent did not seek any long conversation, knowing then scarcely anything about the man. He gave him a well known text, "Him that cometh to me I will in no wise cast out" (John 6:37). That word seized hold of the man's mind. He slept restlessly that night, and early next morning he got out of bed and knelt down. His wife said, "What are you doing?" He replied, "Leave me alone." Upon his knees in an ignorant manner he told God of the text he had heard the night before at the mission. He pleaded it with the Saviour, and Christ fulfilled it in a glorious conversion as he knelt there. This formerly disreputable character was afterward the means of the conversion of his wife and children, and in later years he had the joy of sitting under the ministry of his own son, who became a London city missionary and the leader of a mission elsewhere.

Harvesting Souls

(Continued from page 71)

"Brother Walker, Dummy wants to give his heart to Christ. Will you tell him what it means?"

The old deacon turned away and looked out across the fields. In a minute he turned back, his eyes swimming with tears. He said, "Brother Nelson, I'm fifty-three. I've been a Christian since I was eleven. I've been a deacon for more than thirty years. I can tell my boy anything I want to about the farm—he'll understand me. But I can't tell him about Christ. I don't seem to be able to make him see what I want. Maybe his mother can."

They walked into the kitchen. The mother was rolling out some dough for biscuits. "Mother, Dummy wants to give his heart to Christ tonight. Will you tell him what it means so he'll know what he is doing? We don't want to stand in his way, but we want to know that he knows."

The mother covered her face and sobbed. After a while she said, "Brother Nelson, I'm forty-eight. I've been a Christian since I was barely nine. I can tell Dummy to bring in wood and he'll understand me. I can tell him to bring in water and he'll understand it. I can tell him to watch the fire and he'll understand it. I can tell him to call his daddy and he'll understand it. But I can't tell him about Christ. I've tried, but he can't understand it. Maybe his sister can make it clear. She's out there in the garden getting some vegetables."

They went out in the garden. "Dummy wants to give his heart to Christ. We want you to tell him what it means to be a Christian."

The sister walked over to her brother, put her arm around his neck, leaned her head up against his shoulder, and said, "Brother Nelson, I'm twenty-seven. I've been a Christian since I was thirteen. My husband and I are members of the church. Ever since I was a little child I have brought picture cards from Sunday School to try to make Dummy understand about Christ. But I can't do it. Brother Nelson, don't you

think the Lord will take care of him anyway?" And Brother Nelson shrugged his shoulders.

After a while the other preacher said, "Obbie, there's just one thing to do. Let's pray." They dropped down on their knees in the fresh earth in the garden. One by one, they all prayed—except Dummy. They arose from their knees and went about their business.

T

HAT NIGHT THE BRUSH ARBOR was packed again. John Staggs led the singing. Obbie Nelson stood up and preached; then gave the invitation, and the first man to come down the aisle was Dummy Walker. He didn't give the preacher his hand, and he didn't sit down on the mourner's bench. He knelt right there on the ground by the side of the mourner's bench. Obbie Nelson said that he himself couldn't stand any more. He bowed his head in his hands and just stood there and wept. After a while he felt a tug at his coat. He looked up, and there was Dummy standing before him, his face and eyes shining and happy. He raised his hands and embraced the skies and brought them down to his heart, and he did it again, and pointed to the Bible and pointed to his heart and to his knees and stuck out his hand, and the people began to shout. They knew Jesus Christ had worked one more miracle.

(Continued on page 91)

Beg Pardon

Perhaps we are allowed to make mistakes as an unpleasant reminder of how human we are. Last month through oversight an ad offered a miniature Bible as a bringer of "good luck"! We are ashamed of our mistake in letting this go through. Certainly the MONTHLY does not believe in "luck" or charms. Beg pardon!

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	WVNC	Montgomery	100	1370	8:00 p.m. Tuesday
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Ark.	KGIW	Alamosa	100	1200	7:45 p.m. Wednesday
Colo.	KOKO	La Junta	100	1370	1:00 p.m. Sunday
	KGEK	Sterling	100	1200	12:15 p.m. Thursday
Conn.	WAMC	Waterford	100	1370	9:00 a.m. Wednesday
Fla.	AMFI	Daytona Beach	100	1420	2:00 p.m. Sunday
	WDBO	Orlando	5000	580	8:45 p.m. Sunday
	WMBR	Jacksonville	250	1370	1:45 p.m. Wednesday
Ga.	WRDW	Augusta	250	1500	10:30 a.m. Wednesday
Ill.	WJBC	Bloomington	250	1200	8:45 p.m. Tuesday
	WBOJ	Decatur	250	1370	2:30 p.m. Sunday
Ind.	WIBC	Indianapolis	250	1310	9:45 a.m. Sunday
Kans.	KGNO	Dodge City	1000	1340	9:15 a.m. Wednesday
Mich.	CKLW	Detroit	5000	1030	3:45 p.m. Sunday
Minn.	KVOX	Moondale	250	1310	8:00 a.m. Sunday
	WEBR	Duluth	5000	1200	
Miss.	WQBC	Vicksburg	1000	1360	2:30 p.m. Friday
Mo.	KFGEZ	St. Louis	100	1310	9:30 a.m. Wednesday
Mont.	KGVO	Kalispell	100	1310	8:00 p.m. Thursday
	KGCGX	Missoula	5000	1260	9:15 a.m. Saturday
Nebr.	KGNF	Wolf Point	1000	1450	1:45 p.m. Sunday
	WJAG	North Platte	1000	1430	(Using as Substitutes)
N. H.	WLHN	Norfolk	1000	1060	(Using as Substitutes)
N. J.	WJAG	Laconia	100	1310	2:00 p.m. Sunday
N. M.	WJAG	Concord	250	1370	10:30 a.m. Wednesday
	KLAH	Carlsbad	250	1210	4:30 p.m. Tuesday
	KICA	Clovis	100	1370	9:30 a.m. Saturday
N. Y.	KAWM	Galup	250	1500	6:30 a.m. Saturday
	WKIP	Poughkeepsie	250	1420	4:15 p.m. Sunday
	WABY	Albany	250	1370	10:15 a.m. Thursday
	WNBB	Barre Lake	100	1200	11:30 a.m. Tuesday
N. C.	WJAG	Bethany	250	1500	
	WCNC	Elijahsburg	250	1370	4:00 p.m. Wednesday
	WFNC	Fayetteville	250	1340	9:30 a.m. Wednesday
	WGDR	Goldsboro	100	1370	1:15 p.m. Sunday
	WFTC	Kinston	250	1200	9:00 a.m. Friday
	WAIR	Winston-Salem	250	1250	9:00 a.m. Sunday
	WMFD	Wilmington	250	1210	6:15 p.m. Sunday
N. D.	KDLR	Devils Lake	250	1210	7:00 p.m. Sunday
Ohio.	WADC	Akron	5000	1320	9:00 p.m. Saturday

		POWER	K.C.	Time	Day
Ore.	WICA	Ashtabula	500	940	9:00 a.m. Sunday
	WBNS	Columbus	5,000	1430	8:45 a.m. Saturday
	WJAM	Alameda	500	1370	2:15 p.m. Wednesday
	WPAX	Portsmouth	100	1370	2:15 p.m. Sunday
	KUIN	Grants Pass	100	1310	8:00 p.m. Tuesday
	KLBM	LaGrande	250	1420	1:00 p.m. Sunday
Penn.	WFBG	Altoona	100	1310	7:15 p.m. Wednesday
	WHP	Harrisburg	5,000	1430	9:15 a.m. Sunday
	WPS	Uranium	250	780	8:30 a.m. Sunday
	WMBB	Umatilla	250	1200	9:15 a.m. Saturday
	WEST	Easton	250	1200	(substitute)
	WBAX	Wilkes-Barre	100	1210	
Tenn.	WOPJ	Bristol	100	1500	5:15 p.m. Sunday
	WKPT	Kingport	250	1200	10:00 a.m. Tuesday
	WJHL	Johnson City	250	1500	5:00 p.m. Wednesday
Texas.	KLUP	Galveston	250	1370	12:45 p.m. Sunday
	KSAM	Huntsville	250	1500	9:30 a.m. Sunday
	KPAB	Laredo	250	1500	8:15 p.m. Sunday
	KFRO	Longview	1,000	1370	7:00 a.m. Sunday
	KNET	Palestine	100	1420	12:30 p.m. Sunday
	KIUN	Pecos	100	1370	5:00 p.m. Friday
	KIUN	Kingston	100	1310	12:15 p.m. Sunday
	KSUB	Cedar City	100	1310	12:15 p.m. Sunday
	KEUB	Price	100	1420	5:00 p.m. Saturday
Vt.	WDEV	Waterbury	500	550	2:15 p.m. Wednesday
Va.	WGH	Norfolk	250	1310	5:45 p.m. Sunday
	WLVA	Lynchburg	250	1200	9:15 a.m. Sunday
	KEDO	Edmonton	250	1310	8:15 p.m. Sunday
	WMMN	Fairmont	5,000	890	7:45 p.m. Sunday
	WPAR	Parkerburg	100	1420	
Wis.	WEAU	Eau Claire	5,000	1050	3:00 p.m. Sunday
	WCMG	Janesville	250	1200	12:30 p.m. Sunday
	WMSA	White Lake	250	1310	11:15 a.m. Sunday
	KVRS	Rook Spring	250	1370	7:15 p.m. Sunday
Canada.	CFCN	Calgary, Alberta	10,000	1030	10:15 p.m. Saturday
	CFCT	Victoria, B. C.	5,000	1450	
	CFJC	Kamloops, B. C.	1,000	880	7:15 a.m. Wednesday
Ecuador.	HCJB	Quito	10,000	12460	9:30 p.m. Thursday
Hawaii.	KGU	Honolulu	2,500	750	
China.	XMHD	Shanghai	1,000	1420	



Missionary Department

★ William H. Hockman



● Mr. and Mrs. J. C. Proctor, of the South Africa General Mission, and a friend from the jungle.

COMING, COMING, YES, THEY ARE!

Anton Andersen, working in the Belgian Congo, shares some of his rejoicings with us:

Last Sunday morning the big head chief, Mbema, of the village of Sulu-bang; Mutim, chief and medicine man of the village of Debaiya; Mancha, chief of the village of Nchom-Lekwa; and Kalala, headman of the village of Lubang, all expressed their desire to follow the Lord in baptism. This is a great victory for the Lord's work here; for to date only one chief in this tribe is a baptized Christian, and he is a minor chief and not an outstanding believer.

Chief Mutim was spokesman for them all. He said (in part), "If only we had believed when you first came to our country, we would all be Christians now. When you passed through my village, stayed there a few days and preached to us, on your way to open up your station here, how I wish that we had all believed then! The Catholics told us that God did not want the old people, only the children; that He was not a God of old age, only of youth. When you and your teachers told us differently we did not believe it.

"Then about eleven or twelve years ago we all gathered, a very great crowd, in the native village of Tsene, to worship the Devil. We were all dressed up in our animal skins for the occasion, and

had all of our drums and other musical instruments with us with which to celebrate. Then you, Kabembe (Mr. Andersen), sent a messenger to us saying that we were to stop the affair immediately and leave, as you refused to have Devil-affairs right outside your mission grounds. And further that you refused to have them where your mission children could witness or be drawn into them. We paid no attention to your messenger or message, but proceeded with our celebration more fervently than before.

"Then the word ran along the line, 'Kabembe is coming himself!' This made us all exceedingly angry. We immediately tore off all of our animal skins, threw them on the fire, and they were burned to ashes. Then we tore the skins off of our drums and musical instruments, tore them to shreds, stamped them on the ground and left in a great rage. From that day to this we have never again held that kind of a celebration to worship the Devil.

"Now our children are living on your mission grounds and going to school. They have all become Christians, and they continually say to us, 'Father, why do you not become a Christian also?' So we ourselves have come to services on Sundays and Wednesdays for a long time now. We do not want the affairs of Satan any more. We believe that Jesus Christ died on the cross to save us from our sins. We want to be baptized. Your

words have given us exceeding great joy. We are now going back to our villages and call all the elders together, and tell them what we have decided to do. There must not be any more Devil worship, witchcraft, or heathen practices in our villages. Then we will bring our wives and children to the services continually, so that they will all walk in one road with us and you, toward the village of our Great Chief, God, and Chief Jesus Christ, His Son."

ANGELS AND DEMONS

The Danish Mission at Mardan, in the northwest frontier province of India, is some sixty miles from the border of Afghanistan and near independent tribal territory where no missionaries are allowed. This is the only mission publishing Christian literature in Pushtu, which has been circulated far and wide on the frontier and through India. The mission has been through times of great affliction, and missionaries have suffered deeply, but the Lord has wonderfully sustained them and enabled them to carry on.

In 1934, a Pathan convert of three years, who was working as a gardener for the Christensens, thinking himself unjustly treated, after brooding over it for several months, took revenge in this terrible manner. He led by the hand the beautiful little seven-year-old son and only child of the Christensens as if to go for a walk, but instead took him into an empty room, cut his throat and left him! Then dashing over to the mission hospital he entered the dispensary brandishing a knife and rushed for Miss Boj, the Danish nurse. Two Indian nurses intervened, whom he stabbed, and then rushed past them after his victim whom he mortally wounded. She died within an hour. One of the Indian nurses recovered, but the other, also a Mohammedan convert, died four days later. Before anyone could catch the fanatic he disappeared across the border, renouncing his profession of faith in Christ and boasting that he was a true follower of Mohammed. He has never been found since.

A Morning Star

But there is something else to tell. Twelve or more years ago Taib Khan, a bigoted Mohammedan, from a small independent border state, traveled down to Lahore in the Punjab where an elder brother was learning motoring. One day while strolling in the gardens, he came across a *mela*, or fete. On investigation this proved to be neither Moslem nor Hindu, but a Salvation Army affair. "T" was interested, but when he reached the spot where a man was preaching and telling of God's great love to the world, in

spite of abuse, angry threats, and rudeness from the crowd all around, the interest deepened into something more and he, too, joined the listeners and entered into discussions. That was the beginning of something. Then he bought a New Testament, later a Bible, and after a deal of talk, heart-searching, and prayer he determined to follow Christ. With this thought in mind, he left Lahore and arrived at Mardan; he sought out the missionary Sahib, at whose house he was welcomed and taken in. Two months later he was baptized.

There are places where no one can find telegraph stations or telephone lines, and yet news, especially bad news, flies apace; and so it was not long before the "shameful" news of "T's" baptism reached his home. The report was carried by a native police inspector who went home on leave of absence from near Mardan.

The whole family quivered under the shame of it. The policeman was requested not to spread the news of their disgrace abroad, and they hurriedly made plans to get the young man back home. If persuasion failed, they would resort to stronger measures. They would beat him until he recanted, and if he still remained obdurate they would have no recourse left but to shoot him. A younger brother was dispatched to Mardan saying that the father was very ill. "T" all unsuspecting fell into the trap and hastened back home with his brother, only to find the family in perfect health.

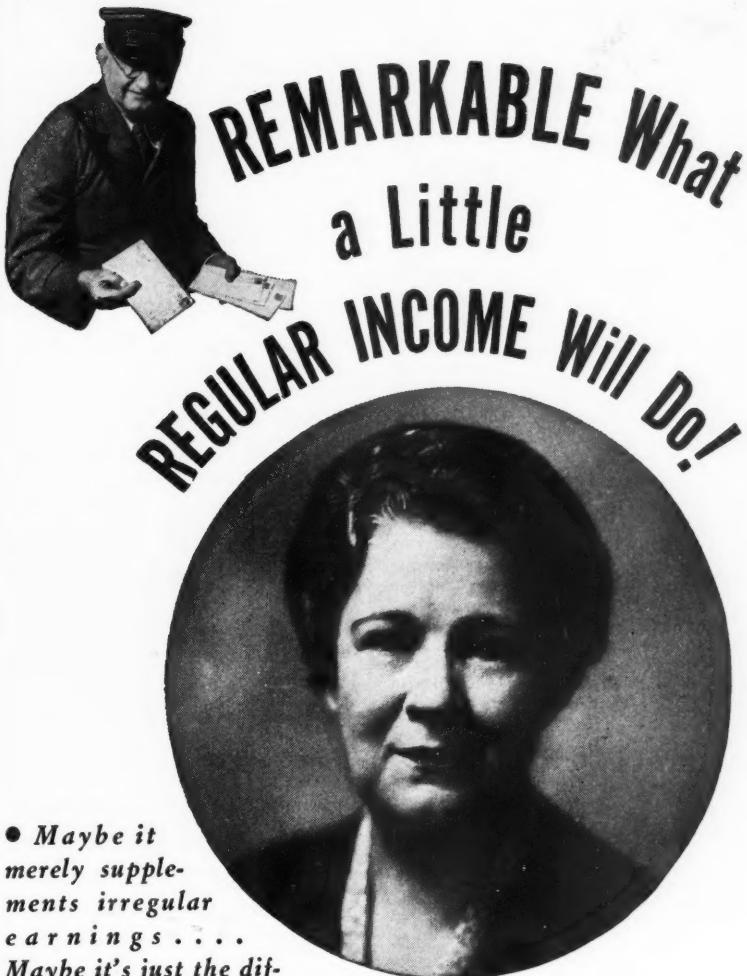
The Storm Breaks

Nothing was said until nightfall and all visitors had left. Then one cousin told him the report they had heard and asked, "Is it true?" The answer came quietly, but unfalteringly, "Yes, it is true." A cousin struck him on the mouth, and then all set on him. Unmercifully they beat him until at last the old mother could bear it no longer. He was her son after all, and she could not stand by and see him done to death, so she called them off. His wife had no such tender feelings. "Never again will I look on his face," she said. Two months later she died. "T" was terribly bruised and battered. One night he slipped out of the house quietly and made off, returning to Mardan, where he was eventually put in charge of the mission book room. Later he wrote to his relatives, telling them of his marriage to a Christian woman.

Two years ago this Pathan convert from Islam was ordained to the Christian ministry by Bishop Sandegren. The candidate received a certificate, having passed examinations in Greek, Hebrew, and Latin. Then a year later, in 1939, Taib Khan was appointed minister in a new church dedicated by the Bishop of Lahore. Many of the men who had worked on the church building were Moslems. They were all at the dedicatory service. Many of them now frequent the reading room and attend the Sunday services.

MY LITTLE INDIAN BOY
From Miss Alys Aldering, of the South

October, 1940



• *Maybe it
merely supple-
ments irregular
earnings . . .*

*Maybe it's just the dif-
ference between peace of
mind and frequent worry . . .
Maybe it's all there is to protect
old age . . .*

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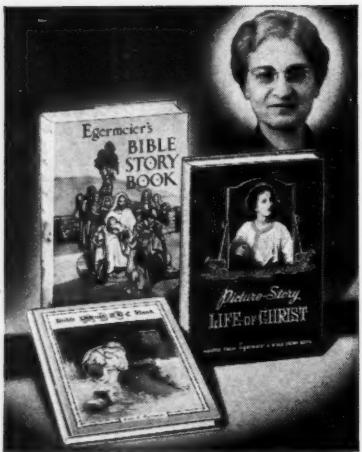
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American Indian Mission in Santiago, Bolivia:

"What is that?" I asked Mrs. Pickering. We were visiting a native family, and by the door was a naked, dirty, little Indian boy. They told us that he was a savage who had just been captured from the jungle. My interest was immediately aroused, and at my request they pushed him up to my side. He stood there dumb, with sagging, wide open mouth, large bewildered eyes, dirty matted hair, large scabs all over his body and on his head, a deep scar stood out vividly on his arm. How my heart went out to him—poor little creature!

"Finally, he sat down on a low bench. I could not keep my eyes off him, something stirred me to the depths; so I sat down beside him. What a contrast between my clean dress and his brown, naked body! Looking at him I thought of Jesus and how He drew all children to Himself. So, forgetting propriety, I put my arm around the little fellow. The natives looked aghast. 'How can she do such a thing?' they exclaimed. 'Such a dirty little savage boy!' I didn't care. I only thought, 'Jesus loves this little boy. If I could but have possession of him!' He leaned his head against me and his eyes began to close. Soon his head dropped and he fell asleep.

"Where does he sleep?" I asked. 'He goes out at night and sleeps in the bushes. He doesn't speak, he doesn't eat.' As I continued to hold him in my arms I thought of my own loved ones far away and all that is dear to me, yet this little boy was snatched away from home, parents, friends, surroundings, forever. I prayed in my heart, 'O God, let me have him. Let him come to the mission.' It was almost time for supper, so we had to return to the station. Reluctantly I left, but first placed his sleeping body upon the bench.

"Mrs. Pickering, do you think I could get him?" 'You may try,' she said. That night I asked God for this little life, and if it were His will, to allow him to come under our care.

Seeking a Lost Lamb

"Time passed. I continued in prayer, meanwhile seeking Mr. Haight's advice. He cautioned me against doing anything that would attract attention, as I might be accused of buying the child, for others are watching our every move. It would not do for me to offer to buy the boy, and so be thought of as a slave owner. Every step to obtain him seemed closed, but I continued in prayer and definitely left it in the Lord's hands.

"Savage children from the jungle are captured only to serve as slaves, objects of abuse and hard work, and live very unhappy lives. Later the story of this particular capture reached us. A native and three soldiers went out to hunt this group of savages that had recently attacked a nearby farm. They came upon them suddenly and mowed them down with a machine gun, killing several and capturing a woman and several children. One girl was badly wounded, and not being able to keep up with the rest she was brutally shot down and left by the wayside. The woman escaped, but the

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children were brought to town in triumph.

"One day a man approached Mr. Haight for medical treatment. A serious infection had developed, and after some days Mr. Haight took him to a doctor some fifteen miles away. After a time of treatment, he returned to Santiago very thankful to Mr. Haight for having saved his life. This proved to be the very man who owned the little Indian boy; and what do you think? He gave the boy to us just to show his gratitude to Mr. Haight! Today the little chap, Miguelito, is one of those in the beginners' class in our school, learning to live like other boys, and hearing the blessed story of Jesus and His love."

IN NICARAGUA

The commonplace routine of missionary service is pictured by Miss Mary Butler, of the Central American Mission. The kind of life that might seem alluringly novel to a passing visitor soon becomes a common round to the established worker.

"For a long time I have been wanting to make a trip over to Camoapa in the

Department of Chontales. Now seemed to be the time to go before the rains start, for now one can travel by truck. After the heavy rains set in, even horseback traveling is very dangerous.

Though the truck was supposed to leave Granada at 8:00 P.M., we actually left at midnight. The girl whom I took with me and myself got in the front seat with the driver, while the rest of the passengers sat in the open truck on top of the cargo. Of course, we had to pay extra for the front seat! The distance from here to Camoapa is supposed to be about fifty-six miles. To you in the states that distance is nothing, but over this road it is a long way, as you will understand when I tell you that we did not arrive until 9:00 A.M. the next day. The road is rough, stony, and hilly. One gets a wonderful shaking up!

Our work at Camoapa is comparatively new, having been established but three years. When Don Gerardo Arroliga, the worker, heard the truck coming around the mountain, he ran out to meet us, and how happy he was! And how happy I was! Everyone gave us a royal welcome. Of course, we had to have some breakfast and sleep, but in the afternoon I set out with Don Gerardo to visit some of the believers, and invite the people to services, especially the children.

A Candle in the Night

Thursday night was regular service night. I had taken my folding organ along—the first one ever seen there. That was quite a treat, and many people came to stand outside the chapel to hear the music and see the new face. Some few came into the chapel and stayed all through the service. The town, like many others, is built up around the Catholic church. The church is located on the highest spot in town, and just as the building dominates the town, so the power of Rome dominates the people. The priest of that town goes about spreading the vilest lies about the gospel, the worker, and the believers. Just a couple of weeks ago, he went from house to house making the people promise to be true to the 'Holy Catholic Mother Church,' to attend the mass celebrations regularly, to give five cents apiece each week to the church, etc. He makes trips to the houses scattered about in the mountains, earning sums of money for everything he does. He tells the people that the day of judgment is coming, and that if they do not get married by the church, or their babies are not baptized, or their older children are not confirmed and given first communion, they will all surely be condemned. But he has a certain price for all his services.

But in spite of all opposition, many new children and adults attended the services, and there were four children who made a profession of faith as well as three adults. Sunday was market day, when the people from the hills came in to buy and sell. We went up and gave out tracts. Some tore them up immediately, but we could see others folding them carefully and putting them away to be read later. Pray for the written word that has been given out."

October, 1940

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★ Clarence H. Benson

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LOST OPPORTUNITIES

A minister, passing a big department store, followed a sudden impulse to go in and talk to the proprietor on the subject of his salvation. Finding him, he said, "Mr. T., I've talked beds and carpets and bookcases with you, but I've never talked my business with you. Would you give me a few minutes to do so?" Being led to the private office, the minister took out his New Testament, and "preached unto him Jesus." After some conversation the storekeeper said to the minister, "I'm seventy years of age. I was born in this city, and more than five hundred church officers have known me as you have, but in all these years you are the only man who ever spoke to me about my soul." —*New Century Leader*.

WHAT ARE YOUR ORDERS?

Here is a story picked up from one of our exchanges that has a very pointed application for every Christian. It is told by G. F. Vallance in his little magazine, *Threshed Wheat*.

When Shackleton, the great explorer, was planning what proved to be his last expedition to the Arctic seas, an interesting incident is said to have occurred. Shackleton was seated in an office in London, speaking to a friend about his forthcoming expedition. The friend said, "I am surprised at the publicity you are giving to your new venture. It is rather unlike you." And Shackleton replied, "I have a purpose in doing so. I want my colleague, Mr. Wild, to hear about my plans. He has buried himself in the heart of Africa, and has left no address, but I thought that if I would broadcast the news that I was going it might filter through into the very center of Africa, and if Wild knows I am going, he will come."

His friend looked across the table and said, "I am sorry to disappoint you,

Shackleton, but Frank Wild was in this very office four months ago, and he told me he had finished with the Arctic regions. He was seeking a warmer climate, and he was leaving at once for Africa to shoot big game. He said he would be away for three years, cut off from the outer world, and that nothing would bring him back." And Shackleton replied, "If Wild knows I am going, he will come." Just then the door opened and a boy came in with a visiting card. The friend looked at it and said, "Wild is here."

They both turned, and standing in the

ous examples of effective soul-winning evangelism, an evangelism that turned the world upside down. But while evidence abounds that the early churches agonized in prayer to the end of soul-winning, prayer is emphasized, never organization. Emperor Constantine seems to have been the first recorded god-father of religious progress by way of organization. And we very generally believe that his performance was a tragic misfortune. Constantine discovered for Christians a way to grow in numbers without any of the travail pains which

God requires of Zion when she brings forth children. But it was a counterfeit. —*Western Recorder*.

IT IS MORNING SOMEWHERE

"It is always morning somewhere in the world." This is the word for us today. As we look at some sections of our world today, they are as unpromising as darkness and as ominous as the grave. Violence and tyranny seem to be invincible. Sin and moral chaos appear to rule with unrelenting fury. Just as surely, however, there are great sections of our world which are full of promise and radiant with hopeful outlook. These are the morning places, where the sun is shining and the denizens of darkness are driven to their lairs. Fear and terror are driven away by the coming of the morning. God is not dead, and rebellion against Him must go down before His divine purpose and power. Every Babylon of iniquity will ultimately go down before Him. It is always morning somewhere, and by and by, it is going to be morning everywhere. —Dr. Truett, in *The Baptist Courier*.

THE OTHER WORLD

"Christianity is not a passport to glory, but a program for earth." These words are constantly spoken with oracular wisdom by many so-called modern men. Let us be done with sarcastic references to the world to come. Let us remember how much our Lord talked about the great future. One reason why the late Dr. J. H. Jowett appealed to multitudes of hard-headed men was his sanity. The following paragraph from one of his sermons should put to silence the hordes of those

Thousands work for the wages of death—few accept the gift of life



doorway was Mr. Wild. It was a dramatic moment as Wild and Shackleton shook hands—the handshake of loyalty. "I heard you were going," said Wild; "the news found its way into the heart of Africa, and when I knew, I dropped my gun, picked up a bit of baggage and made straight for home, and here I am. What are your orders?"

Would you do that for Jesus Christ? Would you go to the ends of the earth for Him? Would you drop the job you are doing if He wanted you to? Would you put your hand into His hand and tell Him He can count on you? Would you be loyal to Him? It means trusting Him with your whole life. It means placing your hand into His wounded hand and keeping it there. My friend, will you do it now? —*Evangelical Christian*.

SHALL WE AGONIZE OR ORGANIZE?

In the New Testament we have numer-

who declare that they have not time even to think of heaven:

"It has become almost a habit, and a very cheap one, to disparage any reference to the life to come. Such references are regarded as weak, other-worldly, effeminate, unpractical. It is regarded as belonging to a certain type of men and women who spend their lives at spiritual conventions, but as altogether unfitting or unnecessary for men and women who are rubbing against the stirring life of this rough-and-tumble world. To me the effeminacy is all on the other side. To shut out tomorrow, and to refuse to take it into one's thoughts and plans is about as wise as it would be if a man should build boats up the river and pay no thought to the great ocean beyond, where on the morrow his boats will founder or ride triumphant. The wise builder of sea boats studies the larger waters for which the boats are intended. And the Lord Jesus Christ has given us a morrow full of inspiration and bright with invigorating glory. So I reckon the morning light in these healing ministries of our Lord."

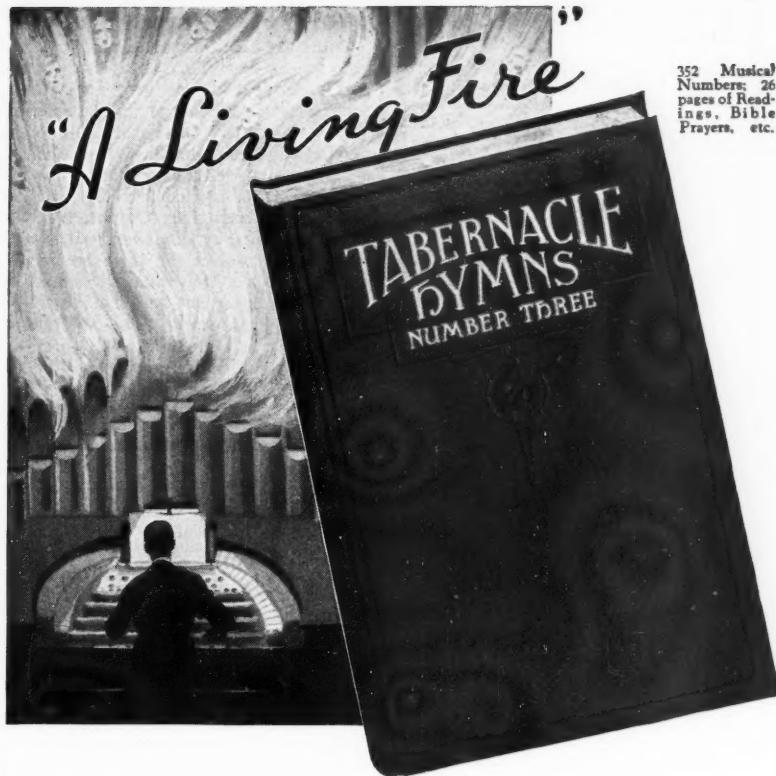
—*The Watchman-Examiner*.

FANATICS MUST SALUTE THE FLAG

The Supreme Court of the United States has now decided that school boards have the right to compel pupils to salute the flag, conscience or religious beliefs to the contrary notwithstanding. This was the ruling of an eight-to-one decision of the court in a case which had been brought to it by appeal over previous rulings of Federal District Court and the Third Circuit Court of Appeals, both of which defended the pupil's right to refuse the salute on conscientious grounds. Justice Stone was the only dissenter to the majority opinion of the Supreme Court. Whatever we may think of the tenderness of conscience or religious fanaticism of those who find the flag salute a religious issue, this ruling of the highest court of the land ought to give all who cherish the supreme rights of conscience serious concern. Is America going to resign her position as defender of the rights of small religious minorities? Are world conditions going to induce a wave of hysteria among us which will let us in for a new and sinister form of witch-hunting? — *Christian Union Herald*.

A BAFFLING STATE OF AFFAIRS

We have been told repeatedly by humanists that all humanity needs and wants is a right environment. It is a difficult argument to answer until human nature itself comes to our aid. This has happened in London, England. English local authorities have carried out a huge-low-rent housing program to provide comfortable homes for slum dwellers. When the time came for the slums to be cleared, the people refused to move. Their reasons were that it would break up their neighborliness and remove them too far from the corner saloon. Strange as it may seem, some people have left the new houses to return to the slums. This upsets entirely the humanist's theory of environment.—*The Watchman-Examiner*.



"My Faith Looks Up To Thee" has been called "the most precious contribution of American genius to Christian hymnody." Ray Palmer, descendant of John and Priscilla Alden, wrote it in 1830 as his personal declaration of faith. Not until two years later did Lowell Mason discover the words and write the lovely melody with which it is joined in "TABERNACLE HYMNS NUMBER THREE".

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A "CRYING ROOM"

Here it is at last! A long-felt need of the churches has been finally met. A "crying room" has been installed in the new building of Christ Lutheran Church, Monterey Park, Calif. There mothers may bring small children, may see the service through a window and hear it by a public address system, whereas the children themselves are neither seen nor heard by the congregation. When the sermon seems too intolerably long and the infants make use of the prerogative that is exclusively theirs and cry out against the minister's lack of terminal facilities, they may be hustled out by mother or father into the "crying room," where they may howl to their heart's content, while not a wail breaks the Sabbath hush of the service.—*Christian Union Herald*.

BEN LIPPEN BOYS SCHOOL BEGINS

The Ben Lippen Boys School opened its doors for the first time on September 12. It is situated in the mountains of western North Carolina near Asheville and will occupy the property owned by Columbia Bible College, which has been used for several years as a Bible conference center. There are eighty-five acres of wooded land at an altitude of 2,500 feet, on which has been erected a fifty-room brick building, as well as other smaller structures. An athletic field and other recreational facilities are included in the property.

Dr. Robert C. McQuilkin, president of Columbia Bible College, Columbia, S. C., is also president of Ben Lippen Boys School. Jonathan G. Williams has been appointed principal. Mr. and Mrs. Williams served for fourteen years with the Belgian Gospel Mission in Belgium. Mr. Williams is a graduate of the University of California, and since his return from Europe has completed the two year course in the graduate school of Columbia Bible College, leading to the degree of Master of Arts in Biblical Education.

William A. Venable, M.A. in chemistry, will teach science and mathematics. He comes from McCallie School in Tennessee, one of the outstanding Christian boys' schools of the country, where he has been instructor for fifteen years. All the faculty members are consecrated men equipped to teach and experienced in boys' work.

FIGHT WITHOUT HATRED

Here is a fine word that was spoken by the Archbishop of York in a broadcast address recently. There has been a great deal of talking and writing done in the present crisis by some who have never faced realities with regard to the fundamental cause of this war. Dr. Temple places the issue squarely before us when he says that man's neglect of God and His laws has led to the calamity, but here are his words, which speak for themselves:

"If we are defeated, the British empire is doomed. And that empire, in spite of some dark pages in its history, and many imperfections in its present life, is yet the bearer of a tradition so noble and so precious to mankind that duty would call us to fight for its preservation even if nothing further were at stake."

"In this day of judgment, when man's neglect of God and His laws has led to calamity beyond words to express, and to anxiety that wrings the heart, we need dedication complete and absolute. Even now, the war has not profoundly affected the daily lives of multitudes. We need a more searching self-discipline than we have as yet accepted. We are being tested; we need the utmost strength that we can gain."

"It is hard to fight with all one's might and still avoid all hatred. But it is possible upon one condition—the realization of our dependence upon God and the committing of our cause and ourselves to Him. We are called to the hardest of all tasks—to fight without hatred, to resist without bitterness, and in the end, if God grant it, triumph without vindictiveness."—*The Evangelical Christian*.

FAITH IN TROUBLING TIMES

Can faith in Christ meet the demands made upon it in a troubled world? Sometimes we meet those who in the face of sorrow or loss or disappointment have turned away from God, blaming Him that He had not prevented the trouble from coming upon them. Then it is that the above question arises. Countless affirmative testimonies have been given through nineteen centuries of Christian history. Here is another from one of the most troubled areas of the world in our day. It is a message from a native Chinese Christian. He says: "For twenty-two months we in China have walked through the valley of the shadow of death, but with Christ we are never alone and we

fear no evil." Our Lord has never promised that He will keep trouble from us. He does promise to give us strength sufficient for our every need.—*Christian Observer*.

THE DIARY OF A BIBLE Was It Yours?

January 5—Been resting quietly for a week. The first few nights after the first of this year my owner read me regularly, but he has forgotten me, I guess.

February 2—Clean-up. I was dusted with other things and put back in my place.

February 8—Owner used me for a short time after dinner, looking up a few references. Went to Sunday School.

March 7—Clean-up. Dusted and in my old place again. Have been down in the lower hall since my trip to Sunday School.

April 2—Busy day. Owner led League meeting and had to look up references. He had an awful time finding them, though they were right there in their places all the time.

May 5—In grandma's lap all afternoon. She is here on a visit. She let a teardrop fall on Colossians 2:5-7.

May 6—In grandma's lap again this afternoon. She spent most of her time on I Corinthians 13 and the last four verses of the fifteenth chapter.

May 7, 8, 9—In grandma's lap every afternoon now. It's a comfortable spot. Sometimes she reads me and sometimes she talks to me.

May 10—Grandma gone. Back in the old place. She kissed me good-by.

June 3—Had a couple of four-leaf clovers stuck in me today.

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July 1—Packed in a trunk with clothes and other things. Off on a vacation, I guess.

July 7—Still in the trunk.

July 10—Still in trunk, though nearly everything else has been taken out.

July 15—Home again and in my old place. Quite a journey, though I do not see why I went.

August 1—Rather stuffy and hot. Have two magazines, novel, and an old hat on top of me. Wish they would take them off.

September 5—Clean-up. Dusted and set right again.

September 10—Used by Mary a few moments today. She was writing a letter to a friend whose brother had died, and wanted an appropriate verse.

September 30—Clean-up again.—*Western Recorder*.

ARCHAEOLOGY

Earnest believers who assert that modern discoveries confirm the Scriptures are, not unnaturally, taken as biased; but in a great magazine of the world the facts must be very clear and certain indeed if they are stated. *The Times* (Dec. 5, 1936) says:

"It is true that the positive value of the Bible as a whole stands higher than in any earlier age. Archaeological research, linguistic studies, and discoveries of early manuscripts and papyri have removed many difficulties, and made intelligible many passages which previously were obscure. Fears that the unique and sacred character of the Bible has been invalidated by modern knowledge are baseless. As Sir Frederick Kenyon has remarked in the final words of a recent book, 'The result of all these discoveries and all this study is to strengthen the proof of the authenticity of the Scriptures, and our conviction that we have in our hands, in substantial integrity, the veritable Word of God.'—*The Dawn*.

PALESTINE

It is reported that the land of Palestine has today the highest wage scale of any country in the East. Commissioner Keith Roach, of the Palestine Sculling Company, says that while in 1921 all Palestine ports together were visited by 421 ships, now Haifa alone has forty-two vessels daily. In the last decade, Palestine has been covered with a network of asphalt roads. An aqueduct to Jerusalem, thirty-seven miles in length, is under construction, schools and hospitals for Arabs have been erected, and denuded mountain slopes are being reforested. About 40,000 acres have been recovered by the Jews from plague-infested swamps, and the Jewish National Fund is now about to recover from swamps and malaria the Hule plains, an area of 12,500 acres. The total export citrus crop this past season was well over seven million cases. The *American Hebrew* says that Palestine is now one of the most prosperous places in the world. Industry, agriculture, and all trade unions are clamoring for more workers. New immigrants are pouring in daily, yet there is a constant shortage of labor.—*Religious Telescope*.

A

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Where Will You Spend Eternity?

(Continued from page 76)

stately review; the glories of the first paradise before Satan entered; of Enoch who knew what it was to have perfect fellowship with God; and Noah, who saw the splendors of the might and power of God as well as His divine grace and beauty in the first rainbow. Then came into my mind Abraham, Isaac and Jacob who witnessed the marvelous hand of God in providence, mercy, and grace. What experiences men have had!

Moses witnessed the magnificent, resplendent glory of Jehovah who revealed Himself in the burning bush, the pillar of cloud and of fire, the wilderness, and Shekinah glory of the tabernacle, as well as in the pattern of the tabernacle. David, the sweet singer of Israel, pealed forth harmonies of symphonic ecstasies.

Then I thought of the prophets periscoping time into eternity as they were able to be the mouthpiece of the Holy Spirit, declaring Israel's future power, glory, and crowning splendor.

My thoughts went on into New Testament days to the angelic hosts as they heralded the coming of the Babe of Bethlehem. No wonder the shepherds gazed in wonder and astonishment. Then came the day when the disciples stood on the Mount of Transfiguration and had a glimpse of millennial glory and power. Peter was satisfied to stake out his claim, build a tabernacle, and settle down forever. I thought also of Paul caught up into the seventh heaven, seeing things not lawful to utter; and John on the Isle of Patmos, "falling as one dead" as he gazed into the glorified countenance of his Lord and Master. All of these experiences come under the category of what men have seen and heard. Yet God promises that even these glorious visions and realities shall be eclipsed by what is prepared for those "who wait for him." What a beautiful place heaven must be!

From the highest to the depths, from light to darkness, from glory to gloom, from the presence of Jesus into the abyss of Satan can hardly describe the contrast between heaven and hell as described in the Bible.

Hell is described as a place of abominable corruption (Rev. 21:27; 22:15); a place of wicked association (Rev. 21:8; Ps. 9:17); a place of conscious condemnation (Luke 16:23; Matt. 25:46); a place of endless desperation (Matt. 13:42; 8:12); a place of horrible description (Mark 9:44; Rev. 21:8); a place of awful separation (Luke 16:26). No wonder God cries out, "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord" (Isa. 55:7). It is God's gracious call to the sinner.

Punishment in hell is described as "everlasting." The words "everlasting" and "eternal" occur seventy times in the New Testament. They come from the Greek word *aiōnion*, which is translated "eternal" as to life and punishment alike, to God or to spirits.

In Matthew 25:46 we read "everlasting punishment," "into life eternal"; in Mat-

thew 18:8, "everlasting fire"; in Matthew 19:16, "eternal life." What warrant have we to say the word means everlasting when applied to life, but something else when applied to death? If it does not mean everlasting when applied to punishment, then it does not mean everlasting when applied to righteousness.

Turn to three other scriptures: the beast and the false prophet "were cast alive into a lake of fire burning with brimstone" (Rev. 19:20); "where the beast and the false prophet are" after a thousand years, still alive "tormented day and night forever" (Rev. 20:10). "Thy throne, O God, is for ever and ever" (Heb. 1:8)—the same word. Does it mean forever?

But how about the fire, we are asked today? Many preachers do not believe in literal fire, we are told. In Matthew 13:24-30, we have a parable given by the Lord Jesus Christ. Then in verses 36-43 we have His own explanation to His disciples. He explains every symbolic word except one. "Field" is the world; "good seed," children of the kingdom; "tares," children of the wicked one; "enemy," the Devil; "reapers," angels; "the fire"—no explanation or interpretation, yet twice He says "burned in fire," "cast into a furnace of fire." You say Jesus didn't mean to say fire? If He doesn't know, who else does? If fire meant something else, why didn't He tell us?

One day the seventy returned to Jesus rejoicing that the demons had been subject unto them, but Jesus said, "Rather rejoice because your names are written in heaven" (Luke 10:20). Revelation 21:27 says, "They which are written in the Lamb's book of life" shall enter in. Who shall be in heaven? Those whose sins are forgiven, who have received the Lord Jesus Christ, whose names are written in heaven.

"Are you afraid to die?" was asked of an old saint of God who was very ill. "Afraid to die?" she asked; "Why, no! I have Christ in my heart. I have Christ in the Bible. And I have Christ up yonder in heaven. Afraid to die, why, no!"

A company of tourists were going through England and stopped at a famous hotel, where they expected to spend the night, but discovered that no rooms were vacant. On leaving they noticed one of their company sitting quietly on the porch seemingly undisturbed and happy. "Come on," they called, "no rooms in this hotel." "Oh," said the woman, "I've a lovely room." "Room," they asked "where did you get it? They just told us all rooms were filled." "Why," said the young woman, "I telegraphed ahead and made a reservation." Dear reader, have you telegraphed ahead? Have you made your reservation for heaven through eternity?

"Whosoever was not found written in the book of life was cast into the lake of fire." What awful words! What a terrible end! Weymouth gives an interesting translation of Revelation 21:5-8:

"Then He who was seated on the throne said, 'I am re-creating all things.' And He added, 'Write down these words, for they are trustworthy and true.' He also said, 'They have now been fulfilled. I am the Alpha and the

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Omega, the Beginning and the End. To those who are thirsty I will give the privilege of drinking from the well of the Water of Life without payment. All this shall be the heritage of him who overcomes, and I will be his God and he shall be one of My sons. But as for the cowards and the unfaithful, and the polluted, and murderers, fornicators, and those who practice magic or worship idols, and all liars—the portion allotted to them shall be in the lake which burns with fire and sulphur. This is the second death."

Jesus Christ, with a sentence, puts an end to the false philosophy of universalism and annihilation. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36). "Shall not see life" does not admit of a second chance, and thus contradicts universalism. "Wrath of God abideth on him" puts an end to the idea of annihilation.

Dr. J. Wilbur Chapman once told of a prodigal son who came home for his Christian mother's funeral. Beside the casket stood his father and sister. When the prodigal boy was urged to stop weeping and leave, the father said, "We'll see Mother again." The boy answered, "Yes, Dad, you and sister shall see her again I know, but I shall not, for I'm not going that way."

"Sad, sad, that bitter wail:
Almost—but lost!"

Where will you spend eternity?



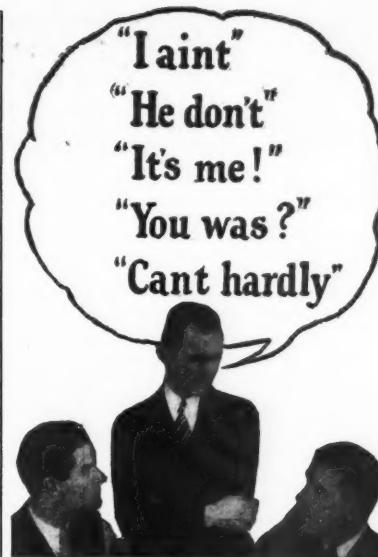
Harvesting Souls

(Continued from page 81)

Obbie Nelson walked over to the front as he was speaking to us and leaned down, his tears dropping on the communion table. He said, "Brothers and sisters, Dummy Walker led more souls to Christ the rest of the revival than any of us. He would walk up to a man or a boy who was not a Christian and put his arm around him and hug him and press him to himself. He couldn't talk, but he could smile. And then he'd point to that man's heart and to his own heart and give him a little gentle shove. And one by one, he'd lead them to Christ."

I went back to my Bible. I studied it again, and I heard the voice of Jesus say, "Follow me, and I will make you fishers of men" (Matt. 4:19). And as long as God gives me grace and power to follow Christ, I know precious souls will be brought to acknowledge this Jesus as their personal Saviour.

Beloved, that is my testimony to the will of God, to the way of God, and to the work of God for every one of us. And I want every one of you in this congregation to stand who is willing to say to the Lord Jesus Christ right here and now and mean it with all your heart, "Lord Jesus, next to my salvation, next to the presence of the Holy Spirit in my life, above everything else in the world, I want to be a personal soul-winner. And right now, Lord Jesus, I will pay the price, any price that you want me to pay to make a soul-winner out of me."



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These "errors" are easy for you to see. Perhaps, however, you make other mistakes which offend other people as much as these would offend you. How do you know that you do not mispronounce certain words? Are you always sure that the things you say and write are grammatically correct? To you they may seem correct, but others may know they are wrong.

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★ William Norton

LOWER YET

I used to think that God's gifts were on shelves one above the other; and that the taller we grew in Christian character the easier we could reach them. I now find that God's gifts are on shelves one beneath the other; and that it is *not a question of growing taller but of stooping lower; and that we have to go down, always down, to get His best gifts.*—F. B. Meyer, in *Alliance Weekly*.

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THE RIDDLE

A woman in the west of England, on reading out the riddle from her cracker at a tea party, surprised her friends as well as herself at the great truth so jestingly written. "Question: Why is the Devil like a pawnbroker?—Answer: *Because he claims all the unredeemed.*" Surely this would startle and arouse some poor careless souls. How often God uses the foolish things of this world for his wise purposes!—*Christian Herald*.

+++

LOOKING AT LIFE IN GOD'S PRESENCE

As an aged saintly Scotchman lay dying, a friend asked him, "Have you a glimpse of Christ now that you are dying?"

The man raised himself a little, and emphatically replied, "I'll hae nane o' your glimpses now that I am dying, seein' that I have a full look at Christ these forty years gane."

If there were more men and women who were getting this full look at Christ, there would be more conquerors joining the victorious ranks of our blessed Commander.—*Sunday School Times*.

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THE CATHODE RAY

The General Electric Company uses every year more than one and a half million sapphires for bearings in meters and other delicate apparatus, and it becomes necessary to detect synthetic gems and separate them from the natural ones. For this purpose a cathode ray tube has been developed by a member of their research staff. If, in a dark room, the rays from this tube are thrown for a few seconds on a tray of stones, they all glow, but when the rays are turned off the artificial sapphires continue to glow and may be picked out of the tray, while the natural sapphires cannot be seen. Diamonds, under these rays, turn brown if they are artificial, but remain unchanged if natural.

So let every one of us be certain that whatever is unreal in his life and character will be disclosed by the analysis of heaven. *There is no safety but in truth.*—*Christian Herald*.

THE SAME GRACE

A man in Ireland was very much under conviction, but somehow could not give in to the Lord. Over and over the Devil would make him believe that he just could not hold on. Near by was a watermill. Pointing to it, a Christian friend said, "What turns the wheel today?" "The stream," replied the Irishman. "And what will turn it tomorrow?" Again he answered, "The stream." "And the day after?" The only answer that there was to give was, "The stream." That is like God's grace. *The same grace that saves us today is flowing to keep us saved tomorrow—and the next day—and the next day—on till Jesus comes.*—Author Unknown.

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LIFE SAVING STATIONS OR SUMMER HOTELS?

"I was staying once, in a summer hotel on the shores of Lake Erie," said Dr. A. C. Dixon. "It was very pleasant. All that we did was to eat and drink and sleep, and take walks, and row on the lake.

"Opposite the hotel was a life-saving station, where somebody was always on the lookout for the rocket, and on the listen for the call of distress. At that life-saving station, they also ate and drank, but their business in life was not eating and drinking. They slept, but their business was not sleeping. When they could they went for walks, and rowed for pleasure on the lake, but that was not their business. Their great business was the saving of lives in peril.

"*Which are we?*" asked Dr. Dixon, "*life-saving stations, or only just summer hotels?*"—*Christian Herald*.

A young man who had recently been converted was asked: "What have you done for Christ since you believed?"

"Oh, I am a learner," he replied.

"Well," said his friend, "when you light a candle, do you do it to make the candle more comfortable, or to give light?"

"To give light of course."

"Do you expect it to give light after it is half burned, or when you first light it?"

"As soon as I light it."

"Very well; go and do likewise; begin at once."

Shortly afterward, there were fifty more Christians in that town as a result of this young man's testimony.—*Bible Expositor*.

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AN ATHEIST CONVINCED

A great astronomer, Athanasius Kirchner, desiring to convince an atheistic friend, procured a globe of the heavens, handsomely bestarred, and placed it in his study. The friend, coming in, asked whence it came and to whom it belonged. "Shall I tell you," replied Kirchner, "that it belongs to no one; that it was never made; and that it came here by chance?" "That is impossible," said the atheist, "you are joking." "Look!" answered the astronomer, "you instantly refuse to believe that this globe—a mere shadow of the mighty heaven it pictures—was never made, and arrived by chance. Yet the heaven it pictures you claim came without either design or Designer." The rebuke was used of the Holy Spirit to the conviction and conversion of the hearer.—*Full Gospel Quarterly*.

+++

IN THE DARK ROOM

Some of you have stood within a dark room, and developed a film. You have seen the gradual strengthening of the image on the little strip of celluloid, until at last the picture stood forth clearly.

You know a little about photography. You know how that picture was obtained, by focusing the camera on the object you wanted to photograph, and upon no other object. You know how the camera maker, and you yourself as you held the camera, made sure that light should enter that camera and impinge on the film from no other object but the one you wanted to photograph.

You and I must think of our life as a kind of photograph, which, the closer it is seen and the more it is developed, shows the image of what we want to be. If it is to show the image of a Christ-like character, then our whole being must be aimed at that. Everything else must be ruthlessly excluded. That is the price we must pay.—Ronald W. Thompson.

Andrew: A Pattern Christian

(Continued from page 66)

school? Do we know anything of "the training of the twelve"? Is humility a mark of our life?

Are we quick to serve our Lord in private? Is our zeal as persevering in personal witnessing as it appears to be in public practice? Do we value the winning of *one* life worth while?

Have we known the utter dedication of life? Or do we still feel the pull of the old life with its tackle and marketing? Have we a sense of vocation?

Do the years indicate any enlarged experience? Or have we ceased to grow in grace? Does our mind go out to God's Word with diligence and delight? Are we ever learning to perceive spiritual truth?

Is our vision limited by schismatic differences? Or do we thrill in the worldwide sweep of the Saviour of the world?

Is there a spiritual affluence about us? Are we reflectors of the divine, or have we missed the upper room fellowship?

Andrew was not only called, *he was tested*. He came to ripeness of spiritual life by the discipline of these tests. Briefly, we indicate the four tests which he passed:

The first was *fellowship*. His Christian life was not selfish. He embraced his brother immediately, a lad from another family, the group of apostles, and the wider world of men.

The second was *witnessing*. The sense of personal accountability was very real. We are "saved to serve." If it is true that Christianity is more caught than taught, then Andrew was a carrier of the germ of divine life. The art of man-fishing is an ancient craft and speaks to us now of the real worth of Christ's salvation.

The third was *Bible knowledge*. To enter into the secrets of the kingdom of God demands of the Christian all diligence. Idleness and carelessness are no part of a Christian's creed. Christ is the Key.

The fourth was *vision*. Without vision the people perish, and so does the Christian. Andrew's vision of Christ mighty to save was linked to the needy world and the Church as the efficient instrument of redemptive ministry.

Well has Andrew's life been summarized:

He was the *first home missionary*—
"He brought his brother to Jesus."

He was the *first Sunday School worker*—
"He brought the lad to Jesus."

He was the *first overseas missionary*—
"He brought the Greeks to Jesus."

That would be immortality for any man! This humble, average capacity, commonplace disciple inspires us to order our lives after the pattern of manliness made by Christ.

The work which our Lord has committed to us is to introduce men to the only Saviour and Master. We must believe that there are many who are at the point of forsaking the old ways and coming under the control of our Lord. Perhaps something in us or about us puts them off or chills their desire. But we

must never forget that the Holy Spirit of God is brooding over men's lives, convincing them of sin and righteousness and judgment.

And in this conviction of that gracious ministry of the greater works of this age, it is imperative that we be like Andrew, for many are looking and longing to find someone who will introduce them to the Lord Jesus. Those whom we bring to Him will be our crown and rejoicing at

the coming of our Lord. We need not wait for one particular day in the year in which to celebrate this event. We might begin now to pray for a revival of the Order of Saint Andrew!

I have always felt that wherever doctors could go to save men's bodies, I could go to save their souls.—D. L. Moody.

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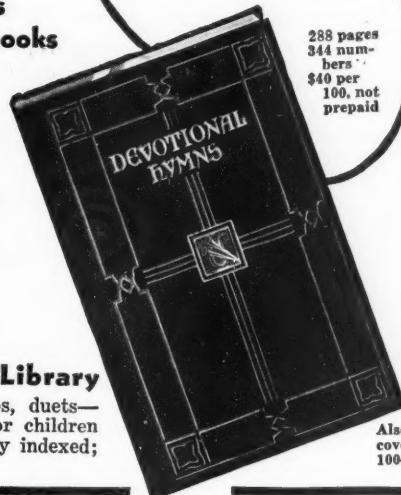
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★ Grant Stroh

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THE SOUL-SLEEPING HERESY W.M.L., Gary, Ind.

Question: What is wrong with the teaching that the souls of the dead sleep between death and the resurrection?

Answer: In the first place, most of the references usually refer to the outward man, as we have seen and known him in the body. As to the souls of believers after death, see the following references, which reveal that they now are consciously alive: Revelation 6:10; II Corinthians 5:1-8; Luke 23:42, 43; Philippians 1:22, 23; Luke 16:22; I Thessalonians 5:10; Hebrews 12:23. As to the state of the wicked after death, see Luke 16:23; I Peter 3:19; II Peter 2:9.

HOLY OFFSPRING W.H.W., Des Moines, Iowa

Question: What is your interpretation of I Corinthians 7:14?

Answer: The holiness here mentioned is not one of character, but of relationship and privilege. Although the baptism of the household is not stated, in the minds of some, it is intimated. Relatively holy, surely, but largely by reason of the influence, example, and teachings of pious parents. Such holiness is one of principle, not of character, and not necessarily a permanent and conscious possession, although these things are suggested by the very nature of the expression.

GO TELL

Question: Why was it that in Mark 5:19, Jesus said to the man out of whom He had cast the legion of demons, "Go . . . tell," while to the leper whom He had cleansed He commanded, "See thou tell no man" (Matt. 8:4)?

Answer: The explanation apparently lies in the fact that the two miracles were wrought under totally different circumstances. The one who had

been possessed of demons was a Gadarene (v. 1) and his countrymen needed his testimony to the power of the Lord. In the case of the leper who was healed, he was commanded not to tarry but (being a Jew) to go at once to the priest with the Levitical offering to have the official tests applied to show that he was now free from leprosy (Lev. 14). This would also be the occasion for a "testimony unto them" concerning Christ as the divine healer. Mark's account indicates that the man disobeyed the injunction of Christ and so hindered His work (1:45). This fact shows the wisdom of the injunction to "tell no man."

TWO HEINOUS SINS B.C., Seattle, Wash.

Question: What are the sins of fornication and adultery? Discuss the two.

Answer: The sins are the same in that both relate to unlawful sexual intercourse, but with this difference, namely, that fornication refers to the sin committed prior to marriage, as was supposed at first by Joseph with regard to Mary when he first learned of her condition. Adultery is unlawful sexual intercourse committed by either husband or wife after marriage. Our Lord taught that divorce was unlawful except in the case of fornication (Matt. 5:32). Divorce of one's wife under any other circumstances would cause her to become an adulteress if she remarried; in which case, also any one who married her would be guilty of the same sin. What Christ said upon another occasion (Matt. 19:9) is in harmony with Matthew 5:32. Great difference of opinion and practice prevails. Some denominations believe that the question of the innocent party remarrying, after a lawful divorce, is not treated here at all. The Church of Rome is on record as opposing divorce, while the Greek and Protestant churches permit remarriage of the innocent party.

CONVERSION

W.H.W., Des Moines, Iowa

Question: Is conversion always necessary?

Answer: If by "conversion" salvation is meant, our answer is "Yes." Your niece may not know when she was saved, but the message of our Lord to all is, "Ye must be born again," or "anew," "from above." So spake Christ to Nicodemus. It matters not in what church or denomination a person may have been born, we all are descendants of fallen Adam and possess a sinful nature. Sometimes the experience of salvation is revolutionary, but sometimes it occurs so

early in life that the person saved cannot specify the exact time.

IN LIKE MANNER

W.A., Kokomo, Ind.

Question: How do you reconcile Acts 1:11 with Revelation 19:11?

Answer: The things emphasized in Acts 1:11 are the personal, visible, and probably glorious ascension of Jesus to heaven. As the Son of God He had been there before. Now it is "this Jesus," son of Mary, who not only was seen by the disciples to go up into heaven, but who also will come again in like manner as He was seen to go. There is no contradiction here with the description of His return to the earth as given in Revelation 19:11. He is still the same Jesus, returning personally and visibly to the earth to bring its judgments to a culmination at the close of the present age. To this end also He will return, not alone, but with the armies of heaven (v. 14). When upon earth the first time His ministry was beneficent, but when He comes again to the earth He will execute judgment and establish His earthly kingdom. His return will be personal and visible, for every eye shall see Him (Rev. 1:7). He will also return in power and in great glory (Matt. 26:64; Luke 21:27). Thus His return from heaven will be as when He ascended on high, but with a different purpose and accompanied by others.

THE RAPTURE

W.A., Kokomo, Ind.

Questions: (1) Do "the shout, the trumpet, and the voice of the archangel all seem to indicate visibility and audibility" with respect to the rapture? (2) Have we any positive proof that the rapture will be secret?

Answer: (1) In our judgment, all of the sounds mentioned indicate audibility, but not visibility. Since the rapture will affect saints in all parts of the earth at the same instant, some will be caught away in the dark. Hence the visibility of their departure must be ruled out. (2) As to the secrecy of the rapture we do not recall any positive teaching of the Scriptures. In the Old Testament we have two instances of removal from the earth without dying—Enoch and Elijah. Elijah was taken up in a chariot of fire; hence his departure was visible; not so that of Enoch. The record simply is, "And he was not, for God took him." The departure from the earth on the part of Elijah was both visible and spectacular; but not that of Enoch, which was both secret and invisible. The dead in Christ are to be raised first. The sound of the trumpet

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appears to be chiefly, if not solely, for them (I Cor. 15:52). The living also are to be changed, and the phrase, "in a moment, in the twinkling of an eye," is for them. Whether or not this implies secrecy, the effect upon those left behind no doubt will be one of surprise and possibly also of consternation.

SPIRITISM

W.H.W., Des Moines, Iowa

Question: What is spiritism? Its beliefs?

Answer: In general, a "system of religious belief in which the spirits are the presumed source of revelation." These spirits are supposed to be the spirits of the dead. In reality, more than likely they are evil spirits impersonating the dead. Certain phenomena accompany these spirit manifestations—both physical and mental, none of which are characteristic of God. One characteristic is its hatred of dogma and Christian doctrine. Spiritualists have, however, a set of principles: "(1) The Fatherhood of God; (2) the brotherhood of man; (3) continuous existence; (4) communion of spirits and the worship of angels; (5) personal responsibility; (6) compensation and retribution hereafter for good or ill done on earth; (7) a path of endless progression." Note chiefly the absence of any reference to sin and to any provision for salvation.

J.N.R.I.

J.H.F., Roseboro, N.C.

Question: Over the picture of a cross in my Bible are the initials "J.N.R.I." What do they mean?

Answer: Being unable to find such a combination, we make a bold guess that the first letter ought to be "I" instead of "J"; and that "J" stood for Jesus, which was the translation of the Latin word "Iesus." The four initials in Latin stand for "Jesus Nazarenus Rex Iudeorum." Translated into English, they mean, "Jesus of Nazareth, King of the Jews."

REJECTORS THEMSELVES REJECTED

O.H.N., Chicago, Ill.

Question: Will you please help me toward a correct understanding of Luke 7:30?

Answer: A good literal translation is, But the Pharisees and the doctors of the law set aside the counsel of God against themselves, not having been baptized by him. That is, they rejected the baptism and the preaching of John the Baptist, who denounced them and exhorted them to repentance (Matt. 3:7-10). The meaning, therefore, of Luke 7:30 appears to be that they who refused to repent of their sins and to submit to the baptism of John (v. 29), rejected the counsel of God when they rejected John the Baptist, for he was "sent from God" and was His true witness (John 1:6,7).

What shall we give at Christmas?

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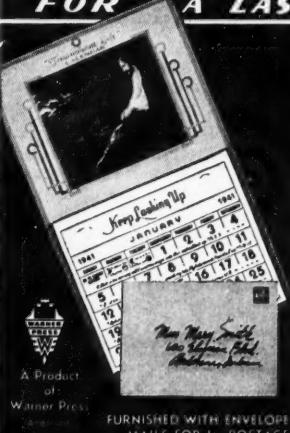
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FINAL STATE OF THE WICKED L.M.A., Oneida, Ark.

Question: Do the wicked suffer eternally?

Answer: This is a matter solely of divine revelation. These revelations are presented in various language: (1) eternal fire (Matt. 25:41); outer darkness (Matt. 8:12); eternal sin (Mark 3:29); eternal punishment (Matt. 25:46); pit of the abyss (Rev. 9:2,11); torment (Rev. 14:10-12); second death (Rev. 21:8); eternal destruction from the face of the Lord (II Thess. 1:9); lake of fire (Rev. 20:11-15).

DEAD YET ALIVE

C.R.P., Eastport, L.I., N.Y.

Question: Will you please insert the words, "Saul" and "Paul" instead of "I" where they belong in Galatians 2:20?

Answer: The writer of this epistle is the apostle Paul. He is not two different persons, but the same person with two different experiences. In verse 19 (R.V.), Paul says that he "died unto the law." This is the same as the saying in verse 20, that he was "crucified with Christ." Since He "bore our sins in his own body on the tree," we died when He died, He being our substitute. Hence we are to "reckon ourselves dead unto sin," just as Paul did, but also "alive unto God in Christ Jesus" (Rom. 6:11, R.V.). This is the precious truth which Paul declares in somewhat different language in Galatians 2:20.

THE FIRSTFRUITS

L.E.R., Fort Worth, Tex.

Question: Why is the "great multitude" of Revelation 7:9 not included in the group mentioned in 14:1-5? Why are those mentioned in the latter passage called the "firstfruits," since there have been Christians for many centuries.

Answer: The innumerable multitude of Revelation 7:9 probably are the Gentiles, the result of the witnessing of the 144,000 chosen out of the twelve tribes of Israel. To neither of these two groups do the 144,000 of chapter 14 belong. The latter group probably belongs to the tribe of Judah alone. They have come out of the Great Tribulation, purchased from among men, having not in any way apostasized or worshiped the Beast; and now in anticipation they are seen to be with the Lamb on Mount Zion, a sort of bodyguard, to follow Him wherever He goes. They are the "firstfruits unto God and to the Lamb," an earnest of the full harvest of the earth when the Millennium actually begins. While it is true that there have been Christians for many, many years, yet our citizenship is in heaven, not upon the earth, and not, especially and locally, upon Mount Zion.



For many years I have read the Moody MONTHLY with profit. I have not received a copy that did not bring some definite inspiration to my own soul.—Chicago pastor.

The First Blackout In Palestine

(Continued from page 68)

lieve; but it assures us the Lord will return to a world in ruthless rebellion against Him. He will return, not with an olive branch, but with a rod of iron; not clothed in flowing white robes, but with a garment "dipped in blood." Indeed, here is the description that the Bible gives of our Lord's return to this earth:

"And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS" (Rev. 19:11-16).

If there is anything in this portion of Scripture that remotely pictures a waiting earth ready to receive her Lord, I am unable to recognize it. No words could better describe the opposite situation than the words which the apostle John used.

BUT WHY ALL THIS DARKNESS?

Why all this sorrow and all this destruction? The answer is clear. It is because men have rejected the Lord Jesus Christ! This world is in a blackout because men have rejected the light of this world. When men reject the light, God permits their eyes to be blinded, their hearts to be hardened so that they cannot see with their eyes or understand with their hearts and be converted.

Let it also be clearly understood that the Scripture says that God will not the death of any man. In fact, it is written God wills that every man should come to the knowledge of the truth, but He will never interfere with a man's will. God has clearly presented in His Word the path of obedience that leads to Himself, and the path of disobedience that leads to hell and the blackness of despair. He sent His Son to die on a cross in order that He might righteously save sinful men. He sent the prophets to warn the people. He gave His ministers the gospel of reconciliation to proclaim. He has done everything consistent with His righteousness, His holiness, and His love, to save men from a sure abyss. But when men refuse to receive His invitation, there is nothing left but judgment and doom.

Why, why will ye die when you may live and rejoice in the light of the gospel?

Moody Monthly

The Toughest Job in Soviet Russia

(Continued from page 75)

vived but is going on in spite of everything, is a miracle of the ages. The only explanation is that the believers live and work not by their own strength, but by the miraculous grace supplied to them from above. It is the glory of the Christian faith that it does not depend upon circumstances, but on this grace from above. If circumstances are unbearable, they are such for only the human strength. For greater need, a greater supply of grace is given, and this supply, thank God, is limitless. "Pray that we might be found faithful under any conditions," is the usual request of our fellow believers there. The writer is official representative of the largest body of believers in Russia, receives dependable information from there, and often feels baffled at what to wonder more—the depth of blasphemous rage or the heights of spiritual blessings.

One group which the communist rulers decided to subdue in their spirit entirely was the youth of the land. Lenin said, at the end of the first year's fight against religion, "It is impossible to pluck religion out of the adults. Let them die out, and we shall stick to the young generation" (quoting from memory). If it costs much in Russia to be a Christian, it costs doubly and triply more to be a young believer.

Twenty-odd years have passed, and what are the results? The present youth was born under communist rule, and never saw or heard anything but what the rulers presented to them. Surely they constitute a fertile soil for their ideas, and the fruits of atheism ought to be evident in the youth. Such is the theory. Our Lord taught us to know everything by its fruits. Evidently communists could not re-create the human soul, and are forced finally to acknowledge in their press that the youth of the land is in great part religious, and even children in schools are found to hold religious ideas.

The old truth is eternally true, and is justified also in Russia, "It is hard for thee to kick against the pricks."



The Greatest Business in the World

(Continued from page 74)

spend much time seeking God's will; as friends, loved ones, Christian workers, and God's fields of evangelism come to your mind, pray. God will keep you supplied with material. How can you do it? How can your present duties seem easy? Learn to pray and your duties will become as insignificant and simple as counting to ten.

In prayer you will find strength for all of your needs, and through prayer you will send to heaven the greatest contribution a Christian can give.

October, 1940

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Sunday School Lessons*



★ Harold L. Lundquist

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We suggest that a satisfying life is

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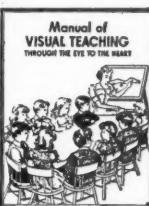
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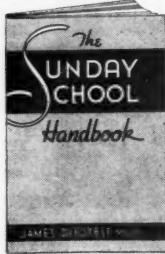
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blessed usefulness to God and man that he was to be a "joy and gladness" to his parents, "great in the sight of the Lord," and instrumental in turning "many of the children of Israel . . . to the Lord."

Such a life is worthy of emulation on the part of every young man and woman. What is the secret of it? Undoubtedly, fine Christian parentage has much to do with it. We note that God began preparing this great character a generation before he was born. Other elements also entered in, such as rearing and training, but most important of all was the fact (v. 15) that he was not to be driven by the false stimulants of this world, but by the infilling of the Holy Spirit of God. No "wine nor strong drink," but being "filled with the Holy Ghost"—there, young people, is the secret of a happy and useful life.

II. Normal (2:40).

These words stress the fact that Jesus developed normally—physically, mentally and spiritually. Let us emphasize the need of letting children develop and grow normally, for we live in a day of constant high pressure, when even the life of a child is not permitted to grow in its God-intended peace and according to the normal processes of nature. Give your boys and girls time, and encourage them to grow normally.

Obviously, the use of strong drink can only hinder, make abnormal, or destroy such normal growth. Let's rule it out

altogether and let our people grow and wax strong in the Lord.

III. Well-Balanced (4:4; 6:21, 25).

Making a life is more important than making a living. The bread of this world is not enough; we must have the satisfying portion of fellowship with God. This we find in His Word. Nothing material, social or mental will fully satisfy the soul of man. His heart cries out for a message from God.

Intoxicants make men to laugh when they ought to weep, give them a false satisfaction which is followed by an inexpressible hunger. They are unbalanced individuals.

Why not be among those who, knowing God and His Word, are intelligent enough to laugh at the right time, weep at the right time, and who know how to choose that which truly satisfies for time and eternity.

IV. Fundamentally Right (6:43-45).

There is a false optimism which would have us think that we can sow to the wind and avoid reaping the whirlwind. Men are encouraged to think that they can waste their time and their substance, taking into their bodies the destructive elements of intoxicating liquors, and somehow come out all right. Young people are lured by clever advertising to think that it is socially correct and smart to indulge, and that there will be no evil effects. Such an obvious falsehood should not fool any keen young men or women.

The roots of an evil life bring forth corruption, for the heart of a man who follows after sin cannot bring forth that which is good. The kind of a person you are in your heart, the things you do when no one sees, the seeds you sow in indulgent and profligate living—these determine character and destiny for time and eternity.

Just so, fine, noble and upright thoughts and actions will bring forth gloriously fine and useful lives—a delight to God and man—well-balanced—normally developed—not only without a regret at the end of life's road, but finding there God's approval.

November 3

JESUS DECLARES HIS MISSION

Luke 4:16-30

Golden Text: For the Son of man is come to seek and to save that which was lost.—Luke 19:10.

Ready for service! It's an exciting and auspicious occasion when the one who has prepared for a life work is ready to set forth on his mission. Joy and sorrow mingle; encouragement and opposition both appear and become his constant companions. Recognizing God and following His Word is of greatest importance on such a day.

The mission upon which Jesus entered on the day of our lesson was important far beyond any service of man, for, while He set out upon an earthly ministry of doing good, it led but to the cross, where He wrought out deliverance for the captives of Satan. That day found him back

Moody Monthly

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with His own people in the synagogue in His home town.

I. Prophecy Fulfilled (vv. 16-22).

It is significant and appropriate that Jesus' declaration of Himself as the fulfillment of Isaiah 61:1, 2 was made in the synagogue on the Sabbath Day. He met with the people in the house and at the time set apart for God's worship. He opposed spiritual deadness, the misinterpretation of the truth, the distortion of religious principles; but He was not, as some would have us believe, a religious free lance who despised the established worship of His people.

Having been prepared by the years of silence, and more particularly by the baptism and the temptation in the wilderness, he appeared at the synagogue in Nazareth to declare Himself as the fulfillment of prophecy.

Those who teach that Jesus was only a young Jewish teacher with a new philosophy of life have evidently not read the Scriptures. He knew Himself to be God's Son come into the world to bring the good news of salvation by His own blood to poor, sin-captive, blinded and bruised humanity. He is the Saviour!

Look at Isaiah 61:1, 2 and note that Jesus stopped reading before the end of

the sentence. "The day of vengeance of our God" will come when Christ returns. This is the day of grace. Sinners are urged to accept God's love now, and thus to escape the terrible day of judgment.

II. Faith Recognized (vv. 23-27).

The Jews gloried in the fact that they were the chosen people of God, and insisted that it was through the exercises of their formal worship that God's blessing would be received. Now this one whom they erroneously call "Joseph's son" (v. 22) comes to disturb them in their self-satisfaction. Seeing their rising resentment, He declares by striking words and example that the benefits and blessings of God come through faith and not because of any racial relationship.

The glory of Christianity is that its grace and power are to be received by faith and are fully and freely available to the simplest and poorest of men. Race, position, wealth, education have nothing to do with it. All too often they are a hindrance, although they ought rather to be a help.

Every reader of these notes, regardless of age, education, wealth, or any other condition or circumstance of life, stands on an equal footing before God and has a full and unlimited opportunity to take right now, by faith in Christ, all that God has for him—salvation, spiritual strength and usefulness, joy, peace, and all the other blessings of God. Will you do it?

III. Truth Rejected (vv. 28-30).

Like a torch cast into gunpowder, Christ's words set off all the explosive power of narrow bigotry, national pride, jealousy, and the people were all "filled with wrath" (v. 28).

They rejected not only the truth of His words, but they rejected Him who is the truth (John 14:6). Note it carefully—in rejecting or neglecting His Word, you reject and neglect Him.

Observe that until the time had come for Him to be "delivered" (Rom. 4:25) into the hands of wicked men to be crucified, they could not touch Him. There is no more majestic scene than that in verse 30, where the Son of God turned at the brow of the hill and, walking through the midst of the crowd, went His way.

What have I to fear at the hands of wicked and gainsaying men as long as I follow this all-powerful Son of God? He that is for us and in us is greater than he (the Devil) that is in the world (I John 4:4). We follow the victorious Christ who quietly but majestically walks through the ranks of His helpless enemies and goes "his way." Will you join us today?



John 3:16 and Nicodemus

(Continued from page 79)

Jesus came as a new and surprising revelation to Nicodemus, and that is on account of their insistence on salvation by faith. "Whosoever believeth in him should not perish, but have everlasting life."

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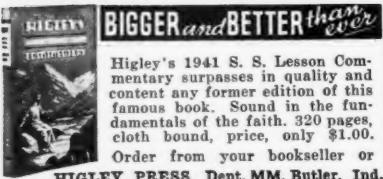
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eternal life. In fact, it was just the very negation of it. For, as Paul says, "Moses describeth the righteousness which is of the law, that the man which doeth those things shall live by them" (Rom 10:5). Yes, according to the law, salvation was a matter of *doing*, not of *believing*. Everything depended on fulfilling the multitudinous precepts, ordinances, and ceremonies which the law prescribed.

The Pharisee in our Lord's parable who went up to the temple to pray, proudly boasted before the Lord of his religious and moral life, and wound up his recital by declaring, "I fast twice in the week, I give tithes of all that I possess" (Luke 18:12). That was his idea of being justified before God, and very likely that was also the idea of this other Pharisee, Nicodemus. But our Lord, in this momentous assertion, dealt a shattering blow to the "righteousness which is of the law." He pointed to a more excellent way, "The righteousness of God which is by *faith*." It is not, "Whosoever doeth the works of the law shall have everlasting life," but, "Whosoever believeth in him."

The way of salvation can be written in one word—*faith*—faith in the person and work of the Lord Jesus Christ. Poor, helpless sinners that we are, we could never save ourselves, and, praise God, we have no need to try, for Christ procured our full salvation on the cross when He suffered "the just for the unjust, that he might bring us to God" (I Pet. 3:18). Yes, He has done it all, and now all that remains for us to do is to come to Him in faith and accept Him as our personal Saviour. Paul sums it all up when he says, "By grace are ye saved, through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8, 9).

That is the gospel in all its simplicity and certainty and finality, the gospel of John 3:16 which the Lord Jesus preached to Nicodemus. It is the *everlasting* gospel, for it begins with everlasting love and ends with everlasting life. God helps us to believe it and receive it, and to rest all our hopes for time and for eternity upon this golden assurance.

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H.V.F., in

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The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.

CONVERSION OF SAUL OF TARSUS

Acts 9

1. A Changed Heart.
2. A Changed Life.
3. A Changed Name.—H. C. Moore.

CHRISTIAN FELLOWSHIP

Acts 2:42

1. We are Fellow Citizens (Eph. 2:19).
2. We are Fellow Laborers (I Cor. 3:9).
3. We are Fellow Helpers (Gal. 6:2).—Earl Riney, in *Homiletic Digest*.

THE THREEFOLD CHRIST OF MARK 5

1. Christ meets a Man's Need (vv. 1-20).
2. Christ meets a Woman's Need (vv. 21-34).
3. Christ meets a Child's Need (vv. 35-43).—Kenneth R. Bliss.

THE COMPANIONSHIP OF JESUS

Acts 4:13

1. Companionship with Jesus gives Courage.
2. Companionship with Jesus gives Power.
3. Companionship with Jesus gives Character.—Geo. C. Crockatt.

ISAIAH IN GENESIS

I—shmael (16:11).
 S—arah (17:15).
 A—bram (17:1).
 I—saac (17:19).
 A—brraham (17:5).
 H—agar (16:1).—Trinity Men's Bible Class.

SALVATION AS FOUND IN EXODUS 11 AND 12

1. Condemnation (11:5; Rom. 3:23).
2. Substitution (12:3; John 1:29).
3. Appropriation (12:7; John 1:12).
4. Confirmation (12:13; John 5:24).
5. Purification (12:15; I Cor. 5:7, 8).
6. Separation (12:42; II Cor. 6:17).—H. C. Petersen.

CHRIST'S ABILITY

1. Able to Save (Heb. 7:25).
2. Able to Keep (Jude 24).
3. Able to Succor (Heb. 2:18).
4. Able to Do Abundantly (Eph. 3:20).
5. Able to Make Grace Abound (II Cor. 9:8).
6. Able to Subdue (Phil. 3:21).
7. Able to Present Faultless (Jude 24).—H. V. F., in *The Reaper*.

HOW TO MEET DEATH

II Timothy 4:7, 8

1. With a Faithful Past.
2. With a Peaceful Present.
3. With a Glorious Future.—C. E. Davis.

MARVELOUS TRUTHS

1. Believers are in Christ (Eph. 1:3; Col. 2:10).
2. Christ is in the believer (Eph. 3:17; Col. 1:16).
3. Christ and believers are both hid in God (Col. 3:3).—Will Shumaker.

COMMUNION MEDITATION

I Corinthians 11:23-34

1. The death of Christ has a great place in the Christian life.
2. The Lord's table is the proclamation of Christ's death.
3. Christ's death is an exhibition of God's love.
4. Voluntary death shows great love.
5. In commemorating Christ's death we proclaim God's love.—H. Ray Berger.

THE BIBLE

1. Is Inspired (II Tim. 3:16, 17).
2. Is Infallible (II Pet. 1:21).
3. Is Immaculate (Prov. 30:5).
4. Is Immutable (Matt. 5:18).
5. Is Impregnable (I Pet. 1:23).
6. Is Irresistible (Rom. 10:17).
7. Is Indestructible (Ps. 119:89).
8. Is Invincible (Luke 21:33).
9. Is Invaluable (Jer. 15:16).—Compiler unknown.

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Luke 15:11-32

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7. Return.
8. Reward.
9. Rejoicing.
10. Rebellious Brother.—Edna Olson.

OUR DEBT TO THE WORLD

Romans 10:1-15

1. All mankind is in need of salvation (10:1-3; 1:18-20, 23).
2. Christ brings to an end the system of righteousness by the law (10:4-5).
3. How Christ's righteousness may be received by sinful men (10:6-14a).
4. The knowledge necessary for belief (10:14b).
5. Missionary application (10:14c, 15).—Clark D. Benson.

LAST THINGS

Revelation 22:17-21

1. The Last Invitation (v. 17).
2. The Last Declaration (v. 20).
3. The Last Intercession (v. 20).
4. The Last Benediction (v. 21).—M. E. Hawkins.

FIVE "NOTS" FOR CHRISTIAN WORKERS

1. Forget not (Ps. 103:2).
2. Fear not (Isa. 41:10, 14; II Tim. 1:7).
3. Fret not (Ps. 37:1, 7, 8; 73:1-3, 17).
4. Faint not (II Cor. 4:1, 16; Luke 18:1; Gal. 6:9).
5. Fail not (Heb. 12:15; Jude 4; Titus 2:11, 12).—N. H. Camp.

SEVEN MINDS IN PHILIPPIANS

1. One-minded (1:27; 2:2).
2. Lowly-minded (2:3).
3. Christlike-minded (2:5-8).
4. Timothylike-minded (2:20-23).
5. Paullike-minded (3:12-14).
6. Earthly-minded (3:19).
7. Same-minded (4:2).

Conclusion: The strongly contrasted personalities will surely quarrel when away from the center, Christ; but they will beautifully harmonize and co-operate with each other when same-minded in the Lord.—Dan Gutter.

SEVEN ELEMENTS OF THE SACRIFICE

Leviticus 1:3-5

1. Examination—without blemish (v. 3a; John 19:4, 6).
2. Determination to sacrifice (v. 3b).
3. Declaration of need of sacrifice (v. 4a).
4. Identification with sacrifice (v. 4a; Gal. 2:20).
5. Appropriation of sacrifice (v. 4a).
6. Acceptance of sacrifice (v. 4b).
7. Execution of sacrifice (v. 5; Heb. 9:22).—Henry R. Moeller.

GOD ANSWERS

Job 38:1

Introduction: We live in an age of questions.

I. TEMPORAL QUESTIONS.

1. Social.
2. International.

II. QUESTION OF SIN.

1. Fundamental problem in life.
2. Dreadfulness of sin.

III. QUESTION OF THE FUTURE.

1. Relative to the judgment.
2. Relative to life hereafter.

Conclusion: The answer to all questions is in Christ.—George Kroeze.



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THE ROCK
I do not stand
On shifting sand,
And fear the storm that rages;
But calm and sure,
I stand secure
Upon the Rock of ages.

The Rock, unmoved,
Has ever proved
The stronghold of salvation;
Nor all the fell
Designs of hell
Can shake its sure foundation.

And, oh, how blest—
How sweet their rest,
Who to the Rock are clinging;
How they rejoice
With heart and voice
Their hallelujahs singing.

Water and blood,
A precious flood,
Flowed when the Rock was smitten;
And by that flow
Believers know
Their names in heaven are written.

That Rock is Christ,
Whom Judas priced
At thirty silver pieces;
Now heaven and earth
Proclaim His worth
With praise that never ceases.

—F. W. Pitt.

SEVEN ASPECTS OF A FULL SALVATION

Hebrews 7:25

Introduction: Emphasize the resurrection of the body of Christ—the "Man in the glory"—able to save to the uttermost.*

1. The Need of Salvation (Rom. 3:19-23; 9:18; 8:6-8).
2. The Way of Salvation (Acts 4:12; Rom. 10:9, 10).
3. The Gift of Salvation (Rom. 6:23; Eph. 2:8).
4. The Power of Salvation (Rom. 1:16; Eph. 1:19, 20).
5. The Assurance of Salvation (II Tim. 1:12; I John 3:14).
6. The Joy of Salvation (Ps. 51:12; Isa. 12:3; I John 1:4).
7. The Hope of Salvation (Rom. 5:2; I Thess. 5:8).

Conclusion: Picture the new age, the new heaven, the new earth to be inherited by a new people in their new, resurrected bodies—the joyful anticipation of the consummation of our glorious salvation, purchased at infinite cost.—Norman H. Camp.

*Distinguish between religion and salvation.

CAUSE OF A DEFICIENT SPIRITUAL LIFE

It is a proof, for the most part, that our life is still under the power of "the flesh." Prayer is the pulse of life; by it the doctor can tell what is the condition of the heart. The sin of prayerlessness is a proof for the ordinary Christian or minister, that the life of God in the soul is in deadly sickness and weakness.—Andrew Murray.



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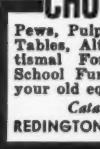
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R. Bliss.

October, 19

SENT FROM GOD

John 1:6

Introduction: You and I are also sent from God. A God of order and detail puts us in a definite place at a precise time.

1. We need not possess unusual talent (Exod. 4:10).

2. We must, however, be thoroughly surrendered (John 3:30).

3. We must bear personal testimony for Christ (John 1:15).

4. We must exalt the crucified Christ (John 1:29).

5. We can do effective work in the humblest surroundings (Matt. 3:1, 4). —Melvin C. Smith.

REVIVAL OF THE PRAYER LIFE

“Ask—Seek—Knock” (Matt. 7:7)

1. Prayer must be directed to God (Matt. 6:9).

2. Prayer must be made in the name of the Lord Jesus Christ (John 14:13, 14).

3. Prayer must be in faith (Matt. 21:22).

4. Prayer must be joined with “abiding” in Christ (John 15:7).

5. Prayer must be linked with avoidance of all known sins (Ps. 66:18).

6. Prayer must be made “without ceasing” (I Thess. 5:17; Acts 12:5). —*The Witness*.

THE MEANING OF THE LORD'S SUPPER

I Corinthians 11:24-26

The Lord's Supper:

1. Is to be kept as a *Celebration* (v. 24).

2. Is to be observed in *Commemoration* of past sacrifice (vv. 24, 25).

3. Exhibits the *Connection* between past suffering and future glory (v. 26).

4. Is a token of the new *Covenant* between God and ourselves.

5. Involves the true *Communion* of believers with Christ (I Cor. 10:16).

6. Should result in personal *Consecration* to Christ in all things (I Cor. 10:31). —Clifford Bristow.

GOD'S SEVEN-FOLD “I WILL”

Psalm 91:15, 16

1. “I will answer”—God knows the difference between the fake cry and the cry of distress.

2. “I will be with him in trouble” (Ps. 138:7).

3. “I will deliver him”—God never puts one behind the blood and leaves him in Egypt” (Moody).

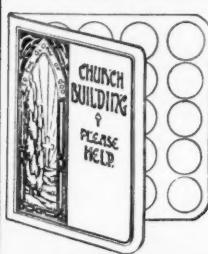
4. “I will honor him”—note how God honored Moses, David, Paul, Moody, and others.

5. “With long life will I satisfy him” (Ps. 21:4).

6. “I will set him on high”—above all heavenly beings, on the throne of His Son.

7. “I will show him [lit., make him see] my salvation” (Ps. 50:23). —Kenneth R. Bliss.

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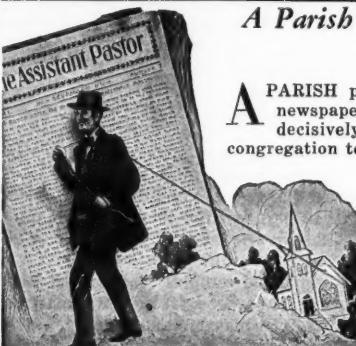
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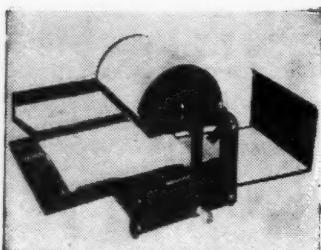
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THE PREACHER'S PAY

I Corinthians 9:1-27

- I. The Rights of the Gospel Preacher (vv. 3-14).
 1. The right of normal living (v. 4).
 2. The right of normal union (v. 5).
 3. The right of normal remittance (vv. 6-14).
- II. The Restriction the Gospel Preacher May Assume (vv. 15-18).
 1. The restriction itself (v. 15a).
 2. The reason for the restriction (vv. 15b, 16).
 3. The reward for the restriction (vv. 17, 18).
- III. The Rules the Gospel Preacher Must Obey (vv. 19-27).
 1. Readily adapt himself (vv. 19-23).
 2. Reach for an incorruptible crown (vv. 24, 25).
 3. Restrain from intemperate living (vv. 26, 27).—Lester E. Pipkin.

THE CHRISTIAN'S WALK IN EPHESIANS

- I. Walk in Love (4:30; 5:7).
 1. Grieve not the Holy Spirit.
 2. Put away what is contrary to love.
 3. Be tenderhearted.
 4. Be forgiving.
 5. Be willing to give your life for Christ.
- II. Walk in the Light (5:8-14).
 1. We have been brought out of darkness.
 2. The Holy Spirit enables us to walk in the light.
 3. Expose whatever is contrary to light.
 4. Learn to discern what is light.
 5. Have no fellowship with unfruitful works of darkness.
- III. Walk in Wisdom (5:15-20).
 1. Make wise use of time.
 2. Be not ignorant of the Lord's will.
 3. Walk in the fullness of the Spirit.
 4. Sing spiritual songs to the Lord.
 5. Be willing to take advice from fellow Christians.—Murray W. Downey.

AT THE FEET OF JESUS

Four kinds of prayer at the feet of Jesus:

1. Adoration (Luke 10:39).
2. Confession (Luke 7:38).
3. Thanksgiving (Luke 17:16).
4. Supplication (Mark 7:25, 26).—G. H., in *The Reaper*.

YOU CAN, BUT DO YOU?

Instead of going to church on the Lord's Day you can worship God in the mountains, beside the lakes, at the beach, or at home—but do you?

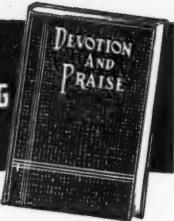
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October, 1

Evangelistic and Bible Conference Fields

★ Ernest D. Christie

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the first day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.

Evangelists and Christian workers whose reports appear in this department may be addressed through the MOODY MONTHLY office.—Editors.



Effective evangelism in two small village Presbyterian churches is reported by the pastor, Ernest L. Hoover. Guy W. Green accepted the call after two other evangelists had declined. A week was spent with each, and the services were well attended. Four girls united with the church on confession of faith, and four adults were received by letter. The spiritual life of the communities was deepened by the faithful preaching of the gospel, and Mr. Green's Scripture recitals added greatly to the blessings received. The churches are in Abbotsford and Edgar, Wis. During the first two weeks of August, Mr. Green conducted a union campaign in Lake Creek, Tex., with the Methodist and Presbyterian churches co-operating. Crowds were large at the day and evening services. The preliminary night prayer meetings preceding the regular services drew more than a hundred worshipers. A fine class of new members was received by each church. In the union meeting of five churches in Nettleton, Miss., it was necessary to use the high school auditorium to accommodate the crowds. The morning services were attended by congregations that would have overflowed any church in the city. Additions to the various churches were numerous, as the working of the Holy Spirit was plainly manifested at each service. The meeting was planned and promoted by the Business Men's Association of Nettleton.

An old-fashioned revival which attracted people from many churches was held in the Center United Brethren Church near Good Hope, Ill., J. A. Smith, pastor. One hundred young people attended on youth night. The altar and aisles were filled with boys and girls who consecrated their hearts to God, and many found their Saviour. The altar was a place of prayer and many souls were saved. Sylvester Sanford was the evangelist. In a two weeks series in the Methodist church of Chauncey, Ill., of which Clifford Smith is pastor, a loud speaker was used for the benefit of many shut-ins. Pastors and congregations from other churches attended regularly. Twenty-one young people knelt at the altar in repentance. Children's meetings were held in which 43 were enrolled. Mr. Sanford continued his ministry in a

meeting in the Pleasant Grove, Ill., United Brethren Church, Kenneth Hanley, pastor. The evangelist states that this church has more young people in regular attendance than any rural church of which he has knowledge. Each night 50 to 75 attended, filling the choir and front part of the church. The altar was filled many nights with those seeking salvation. Several united with the church and were baptized.

A union tent campaign in August in Benkelman, Neb., was led by Mr. and Mrs. O. W. Stucky. The Lord graciously blessed in the salvation of souls from the first night, and it was their privilege to lead 84 souls to the Saviour. There were many consecrations and others came for restoration, some for membership. The Bible reading program featured in the Stucky meetings created deep interest and many chapters were reported completed. Mr. and Mrs. Stucky conducted the final two weeks of the six weeks tent campaign held by the East Side Baptist Church, Lorain, Ohio, of which R. B. Smith is pastor. The tent was located in the heart of the city. John Carrara and John Van Gorder preceded the Stucky's for two weeks each. The pastor received many into church membership during the campaign.

Dr. M. E. Haskins assisted Dr. Robert J. Wells in a Bible Missionary Conference in the Galilean Baptist Church, Dallas, Tex. Fourteen souls were saved and many dedicated their lives to the Lord.

The Jubilate Trio had the privilege of conducting a series of Daily Vacation Bible Schools in Michigan and Iowa. They also held one night meetings in some of the churches in the communities. Many accepted Christ as their Saviour.

A three week tent meeting led by Mr. and Mrs. L. H. Fisher, for the Elim Baptist Church, Isanti, Minn., L. C. Hersgard, pastor, resulted in 53 conversions and many restorations. There were 36 who united with the church.

Bob Kees conducted a four weeks campaign with the Ogdensburg and Waupaca Baptist churches of Wisconsin. This was the first revival meeting that the Ogdensburg church has had for twenty years. There were 17 converts, with 13 at Waupaca. G. N. Doody is the pastor.

Friends of A. J. Fitt and G. A. DeFlon will be pleased to know that their team of former years has been reunited and that they are busy in the evangelistic field.

David Nygren and Merle W. Johnson held meetings during the summer in Minnesota, South Dakota, and Ontario. Their last campaign was with the City Rescue Mission, Grand Rapids, Mich., where Mel Trotter was superintendent. They report God's abiding presence and blessing on their work during these weeks of intense evangelism.

Hyman Appelman writes, "To the glory of God, there were 377 additions, more than 300 of whom came by baptism, in the 'Under the Stars' revival conducted on the lawn of the Centropolis Baptist Church, Kansas City, Mo., of which E. J. Morgan is pastor."

C. W. Austin, assistant pastor of the Hamlin Memorial Baptist Church, Springfield, Mo., directed the music for the Baptist Hill Assembly located near Mt. Vernon, Mo. Leo M. Perry, pastor of the Baptist Church at Monett, writes that twelve hundred were enrolled for the nine days of fellowship and inspiration.

More than two hundred came forward for rededication of life and for salvation in the Edward VanderJagt campaign during August in the Hamlin Memorial Baptist Church, Springfield, Mo. The choir under the direction of C. W. Austin, the assistant pastor, ably assisted in the work.

During the last two weeks of July John Carrara was the evangelist in the six weeks tent campaign in Lorain, Ohio, conducted by the East Side Baptist Church of which Ralph Smith is pastor. City officials co-operated by allowing a forty foot banner announcing the meetings, to float over the busiest street. All of the city buses carried large posters urging people to attend the meetings. From the opening night crowds attended. The pastor stated that thus far this was the most spiritual and successful meet-

• Moody Monthly and other Christian Magazines prominently displayed in the library of a CCC Camp, Utah





Book Notices

The Presbyterian Conflict

By Edwin H. Rian

Editorial Book Review

By "the Presbyterian conflict" Mr. Rian, the president of the board of trustees of Westminster Theological Seminary, means the conflict that has been fought in the Presbyterian Church in the U.S.A., primarily during the last seventeen years. It is a tragic story, for many reasons. Some of its tragedy appears in the pages of this carefully documented volume; much more will probably never appear in the form of a book.

Late in 1923 the famous Auburn Affirmation was issued, originally signed by 150 Presbyterian ministers, a number later augmented to more than 1,200. In this declaration the historic Reformed doctrines of the Christian faith, such as the infallibility of the Scriptures, the virgin birth, the propitiatory nature of the sacrifice of Christ, the supernatural miracles and the bodily resurrection of our Lord, were said to be "not the only theories allowed by the Scriptures and our standards as explanations of these facts and doctrines of our religion." Thus, e.g., while the 1923 General Assembly declared that Christ "on the third day arose again from the dead with the same body with which He suffered, with which He also ascended into heaven," etc., the Auburn Affirmationists simply said that "having died for our sins He rose from the dead and is our everlasting Saviour," to which deliberately indefinite phraseology any modernist could subscribe. Not one of the Affirmationists has ever been tried for heresy. Tragedy number one is that so many of the leaders and more powerful office holders in the Presbyterian Church today were subscribers to the Auburn Affirmation.

In 1929 came the great upheaval in Princeton Theological Seminary, resulting in the resignation of three of its greatest scholars (among others), Robert Dick Wilson, J. Gresham Machen, and Oswald T. Allis. At the same time, two Auburn Affirmationists were elected as members of the board of trustees of Princeton Seminary! We do not have space to follow the complicated Princeton history for the last ten years, as it is unfolded for us in these pages. Enough to state that the present president of Princeton Seminary, Dr. John A. Mackay, was personally responsible for an invitation to be extended to Dr. Emil Brunner, of Switzerland, to be guest professor of Systematic Theology at Princeton, 1938-1939, a professor who does not believe in the infallibility of the Scriptures, nor in the historicity of the Genesis account of Adam and his fall. Why Dr. Brunner is no longer at Princeton our author does not tell us.

The same year, 1929, was formed Westminster Theological Seminary, located in Philadelphia, with a powerful faculty, of whom Drs. Wilson, Machen, Allis and Van Til, formerly of Princeton, were outstanding members. But in the history of this institution appears the second great tragedy of these later years in "the Presbyterian conflict" this time not as apostasy from the faith as was the Auburn Affirmation, but division among those loyal to the faith. In January, 1936, thirteen members of the board of trustees of Westminster Seminary resigned, together with two able members of the faculty, Dr. Allis and Dr. MacRae. Mr. Rian, identified with Westminster Seminary almost from its inception, and for the last few years president of its board of trustees, the author of this

book, in almost every case defends the action of those who remained with the seminary, and does not altogether give a complete picture of the sad situation which led to this tragic day of wide division among a great group of equally orthodox men. Neither does he tell the reader the names of all those who resigned—some of whom are the most powerful defenders of the faith of our time. Two factors certainly contributed to undermine the confidence of many in the seminary: one, the fact that both students and faculty members were allowed (and as far as we know, are still allowed to have) intoxicating beverages in their rooms, if they so choose; the other, the bitter attack of some members of the faculty of Westminster Seminary on dispensationalism, and especially on the *Scofield Reference Bible*, which multitudes of people interpreted as an attack upon premillenarianism. Mr. Rian admits these factors.

In September, 1937, Faith Theological Seminary was established, located in Wilmington, Del. One of the former members of the board of trustees of Westminster Seminary became president of Faith Seminary; another became its secretary; Dr. MacRae became a member of the faculty.

Leaving the history of these two seminaries, we go back four years, to June 27, 1933, when was formed the history-making Independent Board for Presbyterian Foreign Missions, its trustees and officers made up, for the most part, of ministers and elders in the Presbyterian Church, U.S.A. This organization was formed as a protest against the weak attitude of the Board of Foreign Missions of said Church to the wickedly modernistic Laymen's Mission Report, and against modernism on the mission field. The writer of this review is proud to have been one of the original members of the executive committee of the Independent Board, continuing as such for three years, until he could no longer in conscience remain, for reasons not necessary here to state. Mr. Rian was not on the executive committee during those years, and this accounts for his failure to give the reader any adequate conception of the glory of those early days. Money poured in for the support of our missionaries we are sending out; the mail brought scores of letters testifying to the need of what we were undertaking; under the presidency of Dr. Machen, we felt ourselves, in those never-to-be-forgotten afternoon committee meetings, in the presence of the spirit of God. Would to God they had continued. But breakers were ahead—unsuspected then.

The General Assembly of the Presbyterian Church, U.S.A., in its actions of 1934, 1935, 1936, declared the Independent Board unconstitutional, demanded that all of its members should resign from the board, and, when they did not, proceeded to put them out of the Church. In this they succeeded. It is the most shameful page in American ecclesiastical history during the twentieth century. What a ghastly declaration the 1934 Assembly made when it stated that "a church member or an individual church that will not give to promote the officially authorized missionary program of the Presbyterian Church is in exactly the same position with reference to the Constitution of the Church as a church member or individual church that would refuse

Any book favorably mentioned in this department may be ordered through the Bible Institute Colportage Association, 843 North Wells Street, Chicago.

to take part in the Lord's Supper." In other words, the mandates of men, many of them modernistic, must be considered as binding and as sacred as the sacrament instituted by our Lord! What shame to suspend the greatest New Testament scholar in America, Dr. J. Gresham Machen, because he would not submit to certain laws of men, when hundreds of ministers who have denied, and continue to deny, the Bible as the infallible Word of God, denying their own creed, are allowed to remain! The third tragedy! The fourth followed swiftly.

In June, 1935, the Orthodox Presbyterian Church was founded, closely identified with Westminster Theological Seminary and the Independent Board. Within a year convulsions occurred here, and sharp divisions appeared, not without bitterness. Probably the greatest tragedy of all soon after occurred—the great leader of the conservative forces, Dr. Machen, died on the first day of 1937. In June of that year the Orthodox Presbyterian Church split—Westminster Seminary continuing to be aligned with it; while the newly organized Church, taking the name of the Bible Presbyterian Synod, took over the Independent Board. Fellowship among scores of equally orthodox believers was shattered. It remains so.

The reformation that seemed about to break upon the Presbyterian Church is still in the future. It seems further away now than ever. The powerful protesting voices of ten and five years ago are gone, or only whisper today.

Mr. Rian has given us a supremely invaluable work. It is prejudiced. It does not present all the truth. It is technical. But it is heavily documented, and crystal-clear in its style. We make only one major criticism: Mr. Rian and those with him seem more zealous for the Westminster confession of faith than for the Word of God. To think them of equal value is a grave error.

We hope the conflict is not over. If it is, it means the victory of indifferentism. One thing must be acknowledged—there has been a vicious, unfair, truth-suppressing persecution in the Presbyterian Church of the U.S.A. during these last ten years of some of its choicest members, some of its greatest servants, who were guilty of no other crime than believing and fearlessly saying that loyalty to the Word of God is infinitely more important than loyalty to the verdicts and laws of any ecclesiastical organization. Loyalty to a Church now comes before loyalty to the Christ of the New Testament. We hope some day, some one will give us this entire story, in all of the horrid medieval brutality that has characterized much that has been done by the Church against men who love the Saviour first.

342 pages, 5 1/4 x 7 3/4 inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. \$2.00. W.M.S.

Rose Galbraith, by Grace Livingston Hill.

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192 pages. 5½ x 7½ inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. \$1.00. C.H.B.

Broken Ties, by Charles Elmo Robison.

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72 pages. 5x7½ inches. Our Hope Publications, New York. Paper, 50 cents. W.H.H.*

Treasury of David (2 Vols.), by Charles H. Spurgeon, condensed by David Otis Fuller, D.D.

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*Dr. Will H. Houghton

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Vol. 1, 357 pages. 6½ x 9½ inches. Zondervan Publishing House, Grand Rapids. \$6.75 for the set. W.H.H.*

An Expository Dictionary of New Testament Words, by W. E. Vine, M. A.

The purpose of this most excellent and scholarly work, whose subtitle is "A Comprehensive Dictionary of the Original Greek Words with Their Precise Meanings for English Readers," is to enable the Bible student who is not acquainted with the Greek New Testament to know what Greek word lies back of the English idiom and to come to an understanding of that Greek word in its first century usage. In that way the English reader has access to the richer, fuller meaning of the Greek word, the shades of difference in various Greek expressions which may all be translated by the same English word, the various parts of a Greek word which, seen separately as they appear in the compound word, will present a vivid picture which the English word could only vaguely hint at. For instance, the word "attain" is translated from four different Greek words, each presenting the same general idea, but having different shades of meaning. To this added light the English reader has access.

The work is based upon the recent papyri findings, and includes therefore the added light furnished by this important branch of research. In some places the dictionary becomes a concordance as well, for some words are traced in their every occurrence in the New Testament. The doctrinal and expository aspect of the words is treated in many cases also. All in all, this is a unique piece of work, affording access to the Greek for those who are not trained in that language. The first volume treats the words commencing with the letters "A" to "D" in the English New Testament. The other volumes will presumably follow.

346 pages. 5½ x 8½ inches. Oliphant, Ltd., London and Edinburgh. \$2.75. K.S.W.

Highland Shepherd, by Arthur Wentworth Hewitt.

Considering that half of the theological students and 70 per cent of the members of the church received by letter come from the country, we have wondered why so many volumes have been devoted exclusively to the city pastorale. According to the publishers this is the first book written in English for the rural pastor in almost three hundred years. Out of his own long and successful pastorale in a small Vermont community, Dr. Hewitt writes for the great body of rural American clergymen. To him the country church was not a stepping stone to a city charge, but a life work and a life interest. He writes as one thoroughly familiar with the privileges and problems of the country parish, and what

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72 pages. 5 1/4 x 7 1/4 inches. Zondervan Publishing House, Grand Rapids. Paper cover saddle stitch. 25 cents. G.S.S.

Principles of Teaching for Christian Teachers, by C. B. Eavey, Ph.D.

The author is chairman of the Department of Education and Psychology at Wheaton College, Wheaton, Ill. He is also a member of the Phi Delta Kappa, National Society of College Teachers of Education, American Association of University Professors, National Society for the Study of Education, American Association for the Advancement of Science. As the chairman of the Textbook Committee of the Evangelical Teacher Training Association, he found difficulty, as some others have, in locating an educator who would write upon the subject of Pedagogy from the Christian standpoint. This does not mean that books have not been published in recent years, both in the field of Religious Psychology and Pedagogy, but these subjects have been discussed by men who do not accept the plenary inspiration of the Bible or give the Word of God the proper recognition and place to which it should be accorded by all Christian teachers. The Evangelical Teacher Training Association, composed of one hundred Bible institutes, colleges, and theological seminaries, requested Professor Eavey to provide a textbook that would be acceptable to orthodox institutions.

The contrast that is made between religious teaching and Christian teaching and the emphasis that is placed upon the Bible as a textbook in Christian teaching in the opening chapter, clearly distinguishes this textbook from others of similar character. The three chapters on "The Christian Teacher," "The Christian Teacher Preparing to Teach," and "Aims in Christian Teaching" also follow out the plan and purpose of this book. Subsequent chapters relating to the pupil and the laws and methods of teaching, round out a well-balanced and well-arranged textbook. The last two chapters on "Planning to Teach the Lesson" and "The Improvement of Teaching" make a fitting conclusion.

From the long list of references with which the author completes each chapter, one is provided with an abundance of collateral reading, though of course there are many educators included that he would not have us recognize as orthodox. The questions and problems that are submitted with each chapter, as well as the index with which the volume concludes, will be greatly appreciated by all instructors. Dr. Eavey has spent a great deal of time in the preparation of this book, and those who are concerned that our students study Pedagogy from the Christian standpoint are indebted to him for his exhaustive and painstaking production.

346 pages. 5 1/4 x 7 1/2 inches. Zondervan Publishing House, Grand Rapids. \$2.75. C. H. B.

Forty Years a Country Preacher, by George B. Gilbert.

This is the autobiography of an Episcopal preacher who tells his own story of life as he found it in the country parishes of New England. Many interesting and humorous incidents are recorded and there is not a dull page in the entire book. Fitting illustrations and mechanical excellence also enhance this volume. While he does not enter into any theological discussions, the author gives occasional glimpses of liberal views and practices which could not be approved. He says of himself, "I would rather be accused of impiety than dullness," which suggests that the spiritual emphasis in his ministry was lacking. On the other hand, one relishes the contentment and happiness which he has found in dedicating his entire life to the service of the country people.

319 pages. 8 1/2 x 5 3/4 inches. Harper Bros., New York. \$2.75. C.H.B.

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192 pages. 9x12 inches. D. Appleton-Century Company, New York. \$2.00. G.S.S.

Back to the Bible, by Will H. Houghton.

Two years ago the author reached a vast audience of listeners throughout our land by his widely-discussed and exceptionally fruitful series of Sunday afternoon radio messages, under the general title of "Let's Go Back to the Bible." This new volume contains the second series of such messages, given during the past year over a large network of stations. All of these sixteen chapters relate directly to the Bible; not expositions of certain passages, not textual sermons, not discussions of biblical events, but popular, pointed, excellently illustrated, heart-to-heart talks about the power and glory of and the need for the Word of God.

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Here and there the author has inserted a few poetical compositions of his own, and they are excellent. Throughout the entire volume two things are continually evident: that there is infinite power in the gospel to save men from sin and self, and that Dr. Houghton's heart is filled with love for the souls of men. The style is clear and incisive. We put down the volume with a conviction a little different from any we recall experiencing at the conclusion of reading other books—we feel that a great blessing would come particularly to our great rural population, if they would during the long winter nights just ahead, read this book through aloud, one chapter each evening. It would result in many rural churches being truly quickened anew to bring men and women to a saving knowledge of the Lord Jesus Christ.

155 pages. 5 1/2 x 7 3/4 inches. Fleming H. Revell Co., New York. \$1.25. W.M.S.

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Strange Scriptures, by Barbara M. Bowen.

The author and her husband have taken a half dozen trips to the Holy Land for the pursuit of their favorite study of archaeology. They have not only repeatedly visited the sacred places familiar to most tourists, but have ventured into the out-of-way spots, spending days and weeks at a time with those who are seldom contacted by Bible writers. This has enabled them to throw considerable light upon Bible passages which cannot be perfectly understood without a knowledge of the background. For instance, the apology, "Suffer me first to bury my father" we learn is a common excuse in Palestine. If you ask some natives, even today, to do anything they do not want to do, they will not answer that they do not feel well or have not time, but will instantly say to you, "No, I cannot, my father is dead." Photographs taken by the author are used to illustrate these "strange Scriptures that perplex the Western mind."

98 pages. 5 1/4 x 7 1/2 inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. \$1.00. C. H. B.

Have You Met These Women? by Harold John Ockenga.

The pastor of the old Park Street Church in Boston has given us another one of his helpful contributions. This time it is a series of ten sermons upon some of the outstanding women in the Bible. As women do not occupy as large a place as men in the Scriptures, and are generally slighted by biographers, these sermons will prove of special interest. The characters are not revealed in the titles. In fact, the identity of these women was not revealed until each sermon was preached, and, for the purpose of stimulating curiosity in the women of the Bible, they were not presented in normal Bible order. Some of our readers, however, will recognize the characters from the titles, "The Woman Who Laughed at God," "The Woman Who Won a Husband," and "The Woman Who Made a House a Home."

146 pages. 5 1/4 x 7 1/2 inches. Zondervan Publishing House, Grand Rapids. \$1.00. C. H. B.

At the Console, by William M. Felton.

A musician of no mean standing, Mr. Felton has compiled and edited a book containing 46 newly arranged organ selections written on three staves with both pipe and Hammond organ registrations. An attractive feature of this organ book is that 90 per cent of the contents are numbers which have not appeared in other collections. A guarantee of quality-publication is assured by the mention of its publisher. The print is exceptionally clear, making visibility easy.

Mr. Felton, an experienced organist, has so uniquely arranged the pedal part as to allow for effective use of the swell-pedal with the right foot. *At the Console* will be an invaluable addition to the organist's library.

143 pages. 9 1/4 x 12 1/4 inches. Theodore Presser Co., Philadelphia. \$1.00. G.S.S.

Reaching the Unchurched, by Alfred L. Murray.

The author is the chairman of the Committee on Evangelism of the Pennsylvania Baptist Convention, and is not only well informed, but has a real concern for the un-reached. He believes that men can be won to Christ when the church gives serious thought and earnest effort to this work. He sees the power of a tract and prayer as a force in evangelism. Then, too, people like to be invited and there is nothing like a word in season. Last of all, there should be definite tasks for the converted if they are to retain the spiritual warmth that inspired their conversion. Much of the content is given to illustrations, some of which are well known and will be familiar to our readers. In relating the conversion and evangelistic zeal of D. L. Moody he says: "Moody's deep spiritual passion has not been forgotten by the great school which bears his name. It has its evangelists,

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64 pages. 5 1/4 x 7 1/4 inches. Zondervan Publishing House, Grand Rapids. 35 cents. E.S.M.

teachers, and colporteurs, yet out from its doors students pass daily into the streets of Chicago to speak a personal word for Christ and present His gospel "to such as should be saved."

150 pages. 5 1/4 x 7 1/4 inches. Round Table Press, New York. \$1.50. C. H. B.

Palestine, The Coming Storm Center, by Harry Rimmer, Sc.D., D.D.

The writer believes that the World War, as well as the present conflict, and their effect upon Palestine, together with the fact that the Holy Land is the historical and geographical foci in human history, destines Palestine to become the storm center in the drama of human events. He traces the history of Zionism and the chain of events which brought about the recent development of a land that had so long lain desolate. In reference to the present European war he says, "By driving the preserved people back into the preserved land, Hitler, who does not believe the Bible, and who sneers at the Word of God, is helping to fulfill its most outstanding prophecy." Some would not agree with the author that the Battle of Armageddon takes place after the millennial period, but all would recognize that this is a valuable though brief contribution to the prophetic events that are being fulfilled in this day.

72 pages. 5 1/4 x 7 1/4 inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. 50 cents. C.H.B.

Timely Prophetic Considerations.

This is a series of twelve papers from the research files of the American Prophetic League. The book contains twelve articles, four by each of the following authors: Frederick W. Farr, Howard W. Kellogg, and Keith L. Brooks.

Among the topics considered are: "The Believer's Course in Time of Apostasy," "The Church, the Body and the Bride of Christ," "The British Israel Delusion," "The Antichrist, the Final False Messiah," and "Does the Earth Lie Desolate During the Millennium?"

78 pages. 5 1/2 x 8 inches. American Prophetic League, Los Angeles. 50 cents. P.B.F.

Peace Through Christ, by Walter A. Maier, D.D.

This is a series of twenty-six radio addresses given by Dr. Maier on the seventh Lutheran Hour. The title of the book is taken from the first address.

It is a pleasure to commend this volume. It not only breathes out the very saving message of the gospel, but ought to be a helpful model for those who would sound forth the gospel message by means of the radio.

364 pages. 5 1/4 x 8 inches. Concordia Publishing House, St. Louis. \$1.50. P.B.F.

The Final Home of the Redeemed, by Frank S. Weston, D.D.

The author here gives some very positive teaching concerning both the conditions and the place of the future abode of the righteous. It is his strong conviction that this earth will become a new earth, and thus become the eternal home of the saints. He says, "There is no ground for putting the home of the saints in any heavenly body . . . Our home is here and always will be." The earth will be absolutely purified of all sin and its contamination. Nothing unholy or carnal will remain.

October, 1940

"As Seeing Him," by Gene Farrell.

This little book testifies to a real faith and vital Christian experience on the part of the author. Through it he is bringing to his readers a challenge to live that deeper Christ-centered life of faith and victory. Much is crowded into few words, in fact, too few words. To the ordinary reader less succinct statements would perhaps be more appreciated and more helpful. His brief scriptural references are right to the point and tightly woven in with his own statements. The larger portion of the book is poetry of his own composition, written in the same condensed manner, adhering closely to the theme of the book. The entire book, prose and poetry, requires close and careful reading to get its message of trust, commitment, and victory, but one will be profitably rewarded for giving it such a reading.

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This was the greeting received by a group of Moody Bible Institute students as they were about to hold a jail meeting. A personal worker had approached this condemned Jew, who was to pay the penalty of the law for murder, and had asked him if he wouldn't grant him permission to talk to him.

Another outburst of wrath came with the answer—

"Get out; I have Moses in my heart."

After this outburst, however, he promised to allow the student to talk to him. The following Sunday, one week before his execution, the condemned man was waiting in his cell for the personal worker. He seemed eager to talk, but was not ready to accept the salvation offered by a loving God. He did not want even to hear the name of Jesus. After an hour of talking, the condemned man even denounced the God of his fathers and said, "God has never helped me; why should I trust in Him? I am placing my trust in my lawyers. They are the only ones who can help me."

Here was a man condemned for murder, and condemned for his sins. He was more concerned about a reprieve than salvation, more concerned about earthly life than eternal life.

That afternoon another group went to the jail. God in His mercy softened the heart of this criminal, and he cried for forgiveness and professed the Lord Jesus Christ as his Saviour. God also moved the heart of the governor of the state to grant a reprieve on the eve of the execution.

The next Sunday morning the personal worker found the "born-again" man in his cell with the joy of the Lord beaming on his face. He stood up and said that he was now trusting in Jesus Christ.—*Student News Service*.

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This department provides items of personal and general news of special interest to all former Institute students. Hearty and prayerful co-operation will be greatly appreciated. Please send news items promptly, written legibly, with full name and address, indicating year of graduation or last year of attendance at the Institute, to the office of the Alumni Association, or to the editor of this department of the *MONTHLY*. Kodak pictures can occasionally be used.



FACULTY AND STAFF ENGAGEMENTS

Dr. Will H. Houghton, Oct. 9-13, Annual Missionary Convention, Christian and Missionary Alliance, New York, N.Y.; Oct. 10, noon meeting, First Baptist Church, Newark, N.J.; Oct. 20-25, First Presbyterian Church, Seattle, Wash.; Oct. 27-Nov. 1, Broadway United Presbyterian Church and High School Auditorium, Bellingham, Wash.

Dr. Wilbur M. Smith, Oct. 20-22, Bible conference, Cleveland, Ohio.

Clarence H. Benson, Oct. 12, Illinois Covenant Sunday School Association, Swedish Evangelical Covenant Church, Chicago; Oct. 24, Wheaton Bible Church, Wheaton, Ill.

Wendell P. Loveless, Oct. 28, 29, Bible conference, Freeport, Ill.

QUAKERTOWN (PA.) FELLOWSHIP

On Aug. 13, the former, present, and Correspondence School students of the Institute, of Quakertown and vicinity, held their First Annual Fellowship Banquet at the Twin Gables banquet room at Quakertown. Thirty-two were present, many of whom told of their work since leaving the Institute. The hour came to a close by the singing of the "Christian Fellowship Song." Harold Burkholder '38, pastor of the East Swamp Mennonite Church, near Quakertown, served as toastmaster.

YOUTH RALLY BREAKS RECORD

With a capacity attendance, aggregating nearly 16,800, the Labor Day Weekend Youth Rally closed its fifth annual session. More than seven hundred out-of-town applications had to be refused because of insufficient housing facilities, while hundreds more came daily to the Torrey-Gray Auditorium from neighboring locations.

Leaders at this huge gathering of young people were Bishop William Culbertson, of Philadelphia; Vance Havner, evangelist; Donald J. MacKay, of Hamilton, Ont., and Dr. Wilbur M. Smith, of the Institute faculty. Dr. Will H. Houghton presided over all the meetings, while M. A. Darroch, acting director of the Extension Department, supervised the entire rally. A large number of the young people responded to the invitation to

dedicate their lives to the Lord, and several sought Him for salvation.

Members of the W-M-B-I music staff, Robert Parsons and Herman Voss, directed the singing and provided the accompaniment as these many voices sang of a militant Christianity.

Besides the seven general sessions, hundreds joined the recreational tours. The Institute itself with its modern Administration Building, Chinatown, downtown Chicago and Marshall Field and Company, the Municipal Airport, Field Museum, and the Shedd Aquarium are a few of the places that were visited. Others, after their introduction to the W-M-B-I studios, participated in a special Youth Rally program on Labor Day from 4:00 to 5:00 P.M.

MORRIS GORDIN

Some months ago Mr. Morris Gordin was engaged for a year of service in the Extension Department. That period closes December 1, and he will then be free for outside engagements.

Mr. Gordin was a communist, even an officer in Soviet Russia before Christ saved him. He has a message of real power. The Institute commends him and will be glad to receive in its care any invitations and letters addressed to him. Address Mr. Morris Gordin, 153 Institute Place, Chicago, Ill.

WARNING!

A man, representing himself to be A. G. Patterson, once chaplain of the Hamilton Co. Jail, Cincinnati, Ohio (and this as recently as within a year), is, or lately has been, in Chicago trying to pass forged checks (and has had some success).

The man is around forty-five years old, dark brown hair, smooth face, medium height, weight about 160-170 pounds, genteel in appearance and bearing, free and easy speaker. He may try to associate himself with the name (Rev. A. G. Patterson) of a reputable Presbyterian (U.S.A.) pastor at Brainerd, Minn.

If A. G. Patterson presents himself to you, please get in touch at once with Sergeant Ryan, 113 W. Chicago Ave. (police station), Chicago, Ill., telephone, Superior 1768.

FROM FIELDS AFAR

J. Herbert Kane '35, and Mrs. Kane '35, in health and hopefulness write from Fowyang, Anhwei, China, that C. Richard Springer '36, and Mrs. Springer (Marion E. Tucker '36), and Ruth L. Nowack '27, are also located on their station; the former devoting most of their time to

language study, and the latter to the promotion of phonetic schools for illiterate country women of the outstations, of whom there are thousands. By this method some thirty or forty women have learned to read the Bible. The Kanes are also still engaged in language study. To the responsibility for all the local church work, Mr. Kane has added the duties of local secretary for North Anhwei.

Helen J. Ligler '32, Ango, Gwane, Congo Belge, Africa, via Egypt and Aba, cares for a group of native girls who are temporarily housed, but bricks are being made for a permanent building. She finds much blessing in this work for those who are destined to be the future wives and mothers of Christian leaders.

Fellowship letters have been received from the classes of December, 1929, August, 1934, and April, 1939, the members of which are widely scattered. Some are laboring in Africa, India, China, Japan, Central and South America, Holland, and Switzerland, and most of the others in the United States and Canada. All of them breathe a fraternal spirit and bless "the school that D. L. Moody founded."

James S. Garlow '39, and Mrs. Garlow (Joyce Spohn '38), write an interesting letter from their station at Murkong Selek, P.O., N.E.F., Assam, India, speaking of their first experience during the rainy season, which began with a real storm. In the absence of their senior missionary and his wife, they had the privilege of working with the school boys on the compound. A village meeting brought them in touch with the son of a very wealthy native, who had been away at a government college. They ask prayer on his behalf that he may be brought to the Lord, even though such a stand would mean great opposition from his parents.

W. F. H. Briscoe and Mrs. Briscoe (Meta J. Kuehn '17) write of illness which both have undergone, but nevertheless they are carrying on such work as has been committed to them in China. These missionaries are in great need of prayer in these trying days in that war-torn land. They speak of the salvation of a military officer, who told them that for almost two years he had been concerned about his spiritual condition, but did not know God's remedy for sin. "I simply told him the gospel of God's grace, and there in my study he knelt down and accepted God's gift of salvation. This is not an isolated case. Many Chinese see that material things are very uncertain; death may come to them at any time, and they want to know what Christianity has to offer to meet it."

Mrs. Richard Paulson (Irene Raycze '37), wrote encouragingly from Kembe, Fourambala, par Mobaye, Oubangui-

Chari, French Equatorial Africa. Souls are being saved, and three demon-possessed women have been delivered and are now rejoicing in their newfound Saviour.

Mrs. Robert C. Gill (Anna Schichi '22) was enjoying a cooler climate in the beautiful country of Kashmir (India) when she addressed a letter to the Institute, assuring us that the work here in the home land has been faithfully remembered in prayer. In referring to the blessing of the Moody MONTHLY she said, "How this old world needs just such food, and not in the least our beloved adopted land of India! But is it any wonder that the more literate non-Christians boldly challenge us with, 'Yes, we love your Christ, but we hate your Christianity,' when they hear of the world's turmoil and strife."

Elizabeth Quackenbush '39, en route to Zemio, Haut Moomou, French Equatorial Africa, under the Africa Inland Mission, has experienced the peace of God in spite of war news received from time to time. At Port Elizabeth, South Africa, the party had a visit with a Moody graduate who is pastoring a colored church. The study of Pazande and French, and the many adjustments necessary in her mode of living, will keep her busy in the months ahead. "I need the power of your prayers behind me," she writes.

Francis William Rogers '32, and Mrs. Rogers (Margaret Wegener '33), rejoice in the privilege of giving out the gospel message in villages that have never heard before, some forty and fifty miles from their station in French Equatorial Africa. The seed has now been sown and they are looking to God to give the increase. Prayer is asked that they may be filled with God's love and grace in their dealings with the natives, and special prayer for the work among the women and girls, which presents its own difficulties.

Mabel C. Balder '22, writing from Amapala, Honduras, Central America, gave an interesting report of a month's trip taken recently to eight of the out-stations and Choluteca. At San Lorenzo she found a congregation of eighty believers with a German Jew as the pastor. Her portable victrola with new Spanish records brought much blessing. Thinking back over some of the difficulties and dangers of her trip, the thought came that "only the love of God in Christ Jesus could make me come this way. But the joy to see the dear ones ready to hear His Word repays for all."

STUDENTS OF OTHER DAYS

J. A. Roskam '23, and Mrs. Roskam (Dorothy Cameron '23), are now living in Grande Prairie, Alta., Can. Mr. Roskam became pastor of the McLaurin Baptist Church last year, after nine years of service with the Baptist Church at Ponoka, Alta. While there he also taught for three years in the Alberta Baptist Bible Academy at Wetaskiwin.

Fred R. Brock, Jr. '32, and Mrs. Brock (Dorothy Tuttle '32), have left the work of the First Baptist Church, Strathmore, Calif., where they served for over five years. They are now located at Oraibi,

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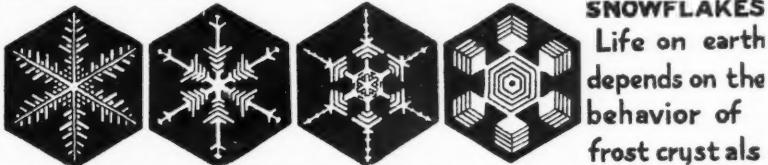
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Box of 1100, \$44.00. Box of 1125, \$45.00. Box of 1150, \$46.00. Box of 1175, \$47.00. Box of 1200, \$48.00. Box of 1225, \$49.00. Box of 1250, \$50.00. Box of 1275, \$51.00. Box of 1300, \$52.00. Box of 1325, \$53.00. Box of 1350, \$54.00. Box of 1375, \$55.00. Box of 1400, \$56.00. Box of 1425, \$57.00. Box of 1450, \$58.00. Box of 1475, \$59.00. Box of 1500, \$60.00. Box of 1525, \$61.00. Box of 1550, \$62.00. Box of 1575, \$63.00. Box of 1600, \$64.00. Box of 1625, \$65.00. Box of 1650, \$66.00. Box of 1675, \$67.00. Box of 1700, \$68.00. Box of 1725, \$69.00. Box of 1750, \$70.00. Box of 1775, \$71.00. Box of 1800, \$72.00. Box of 1825, \$73.00. Box of 1850, \$74.00. Box of 1875, \$75.00. Box of 1900, \$76.00. Box of 1925, \$77.00. Box of 1950, \$78.00. Box of 1975, \$79.00. Box of 2000, \$80.00. Box of 2025, \$81.00. Box of 2050, \$82.00. Box of 2075, \$83.00. Box of 2100, \$84.00. Box of 2125, \$85.00. Box of 2150, \$86.00. Box of 2175, \$87.00. Box of 2200, \$88.00. Box of 2225, \$89.00. Box of 2250, \$90.00. Box of 2275, \$91.00. Box of 2300, \$92.00. Box of 2325, \$93.00. Box of 2350, \$94.00. Box of 2375, \$95.00. Box of 2400, \$96.00. Box of 2425, \$97.00. Box of 2450, \$98.00. Box of 2475, \$99.00. Box of 2500, \$100.00. Box of 2525, \$101.00. Box of 2550, \$102.00. Box of 2575, \$103.00. Box of 2600, \$104.00. Box of 2625, \$105.00. Box of 2650, \$106.00. Box of 2675, \$107.00. Box of 2700, \$108.00. Box of 2725, \$109.00. Box of 2750, \$110.00. Box of 2775, \$111.00. Box of 2800, \$112.00. Box of 2825, \$113.00. Box of 2850, \$114.00. Box of 2875, \$115.00. Box of 2900, \$116.00. Box of 2925, \$117.00. Box of 2950, \$118.00. Box of 2975, \$119.00. Box of 3000, \$120.00. Box of 3025, \$121.00. Box of 3050, \$122.00. Box of 3075, \$123.00. Box of 3100, \$124.00. Box of 3125, \$125.00. Box of 3150, \$126.00. Box of 3175, \$127.00. Box of 3200, \$128.00. Box of 3225, \$129.00. Box of 3250, \$130.00. Box of 3275, \$131.00. 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October, 1940

Leslie A. Westmoreland '37, and Mrs. Westmoreland (Ruth Ella Lehman '38), are carrying on pastoral responsibilities at the Christian Fundamental Church, Wibaux, Mont. Since the beginning of their ministry last May to the middle of August, fourteen new members had been added to the church, a women's prayer group has been organized, and Mrs. Westmoreland has organized a Sunday School orchestra. Missionary effort is being put forth through meetings held in two rural communities, which have resulted in several professed conversions. Prayer is requested that the Lord may continue to bless and to save souls.

Arthur Anderson '29, and Mrs. Anderson (Sara Confer '30), are working with the Oak Hills Fellowship at West Cohasset, Minn. The northwoods Christians under their care are the first of the Oak Hills chapel groups to become self-supporting. This is counted as a great advance in the work, for which they praise God.

BORN

To E. E. Redman '37, and Mrs. Redman '37, a son, William Henry, Aug. 4, at Glenview, Mich.

To George Marston and Mrs. Marston (Pauline Ramsay '30), a daughter, Muriel M., Aug. 9, at Philadelphia, Pa.

To Guy Fry '39, and Mrs. Fry (C. Lorraine Sutherland '39), a son, Howard David, July 28, at Billings, Mont.

To Carl Ernest Anderson '27, and Mrs. Anderson (Virginia E. Hotchkiss '39), a son, Carl David, Aug. 21, at Philadelphia, Pa.

To Arthur Anderson '29, and Mrs. Anderson (Sara Confer '30), a son, David, July 26.

MARRIED

Charles Wesley Rightmyer '38, and Mary Winn Greer, July 10, at Valdosta, Ga.

Edmund W. Tratebas '39, and Gladys M. Spurr '40, May 11, at Oak Park, Ill., now residing at 2210 East St., N.W., Washington, D.C.

Oluf Christian Jensen '28, and Lois Corine LeVan, July 8, at Dallas, Tex.

John H. Teetsel and Vera Frewert '40, Aug. 17, at North Bergen, N.J.

Paul Wermueller '40, and Madalyn S. Summer '40, Aug. 2.

Lon E. 'son '39, and Hazel O. Jones '39, Aug. 8 at Oglesby, Ill.

Howard Wesley Kiefer, Jr., '38, and Ruth Brea '38, July 17, at Ocean City, N.J.

Charles Albert Ward '39, and Margaret Thompson '39, Aug. 10, at Philadelphia, Pa.

Alpha Willis Duncan '40, and Marie Iola Stotts '40, Aug. 1.

Ross D. Smith '40, and Marvis L. Jensen '40, Aug. 4, at Stoughton, Wis.

Edward D. Oulund '39, and Ruth Evelyn Skoglund, Aug. 10, Chicago, Ill.

Nicholas George Daniels '40, and Mamie Howard '40, Aug. 2.

Millard Nile Demy '39, and Pauline Juanita Owen '39, Sept. 6, at Sulphur Springs, Ark.

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City _____ State _____ Age _____

Everett G. Staples and Bernice Adena Ward '38, Aug. 30, at Austin, Minn.

Elmer Milton Hanson '38, and Gertrude Mae Hovestol '38, Aug. 24, at Chicago, Ill.

Frank Veninga and Otila Ann Mauch '35, Sept. 1, at Benton Harbor, Mich.

Russell Allen Case '33, and Genevieve Burns '37, Aug. 1, at Cumberland, Ohio.

Frederick Y. Lower '40, and Nellie Martha Woudenberg '39, Sept. 4, at Denver, Colo.

DIED

Pearle E. Walker '07, employed during the past two years as a matron at the Institute, was called home very suddenly on June 22.

David B. Bulkley '15, "a friend of the poor," went to his heavenly reward after an illness of six months on June 14, at Kansas City, Mo. He was an organizer of the Sedalia (Mo.) Y.M.C.A., and went into evangelistic work in 1912, continuing until the World War, when he went overseas for the Y.M.C.A. He later served a short time as Y.M.C.A. secretary at Leavenworth, Kan., and then went to Kansas City, Mo. to be director of social and religious welfare at the Helping Hand Institute. He organized the Union City Mission in 1924, became its superintendent, and held that office until the time of his death. Seven years ago, he organized an opportunity farm near Warsaw, Mo., for unemployed men over fifty. Most of its two thousand acres of timberland were cleared by the men themselves, and a self-sustaining community was established.

Joseph S. Flacks '13, noted Hebrew-Christian Bible teacher and world traveler, died Aug. 14, at New Cumberland, Pa. Born in Lithuania, Mr. Flacks traveled throughout the world, holding Bible conferences in the Orient, Palestine, Europe, and in every principal city of the United States.

John DeHaan, Sr., '98, pastor emeritus, Broadway Avenue Christian Reformed Church, Grand Rapids, died Aug. 15, following an operation.

David Jonathan Christiansen '31, died Aug. 16, at Chicago, Ill.

Oliver I. Forester '10, Mrs. Forester (Bessie G. Hammer '15), and son, Howard, were killed in an auto accident, Aug. 12, returning home from a convention of the Christian and Missionary Alliance, at Beulah Beach, near Vermilion, Ohio. Mr. Forester was pastor of the Alliance Gospel Tabernacle at Logansport, Ind.

Hazel Lucille Reed '26, was also killed in the accident mentioned above.

Fred A. Geisenheimer '03, for many years active in evangelistic work, died at his home in Chicago, Aug. 29.

Harry Storrs '11, known as the singing evangelist, died at Kalamazoo, Mich., Aug. 20. Mr. Storrs was engaged in evangelistic work for thirty years throughout the United States and carried on work in England and Scotland for one year. For many years he was a song leader at Crystal Springs camp meetings. His mother, Martha Lee Storrs, who died last May, will be recalled as an instructor in voice in the Institute.

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Moody Monthly

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W-M-B-I via Ecuador . . . Many

of our listeners express the desire to hear W-M-B-I later in the evening than is now possible. Here's one way of doing it. Just tune in South America. Don't be concerned; we're feeling all right. We mean it. Some Thursday evening along about 9:30, tune in HCJB, Quito, Ecuador, and you're liable to hear a W-M-B-I transcription being played way down there in South America. That was the experience of two of our Chicago friends not so long ago. Exploring the short-wave dial at 9:30 one evening they tuned in a foreign station, heard an announcement identifying it as HCJB, and then listened to a "Miracles and Melodies" transcription produced in W-M-B-I studios some months before! On the dial, HCJB (12.46) comes in above the 25-meter band and approximately half-way between the 12 and 13 megacycle figures in frequency.

HOME HOUR BOOK

Watch for the W-M-B-I Home Hour Recipe Book in November. Now in process of compilation, the book is expected to be off the press several weeks before Christmas. Which reminds us . . . why not plan to include several of these recipe books on your Christmas gift list? It'll be especially helpful to the unsaved and a real blessing to those

who do know the Lord. "Food recipes for body and soul," is an apt description of the book. All housewives will want a copy.

ETHER ECHOES

Don't forget to tune in the Young People's Hour again. It's on the air at the regular time now—Saturdays at 12:00. . . . Several work projects of the Institute's Class in Radio Broadcasting were produced on the air at the close of the last school term. Look for more in the coming months. . . . Friends of the Institute will be glad to learn of the publication of a second volume of Dr. Houghton's addresses given last year on the "Let's Go Back to the Bible" broadcasts over W-M-B-I and a chain of eastern stations. . . . Sign-off time during October is 5:15 P.M. weekdays, and 2:30 P.M. Sunday. . . . Sunrise Songs, according to present plans, will be on the air from 6:00 to 7:00 each weekday morning throughout the year.



• The W-M-B-I Trumpeters, left to right: Milam Jordan, Ruth Butts, George Santa.

MONTHLY PROGRAM OF STATION W-M-B-I

Central Standard Time

Sundays, October 6, 13, 20, 27

11:00 A.M.—Grace Notes
11:15 A.M.—Morning Meditation
11:30 A.M.—Sanctuary
11:45 A.M.—Moody Church
12:30 P.M.—Organ Recital
1:00 P.M.—Missionary Echoes
1:15 P.M.—Melody and Message
1:30 P.M.—Miracles and Melodies
1:45 P.M.—Novachord
2:00 P.M.—Round Table
2:15 P.M.—Unison Choir

Mondays, October 7, 14, 21, 28

6:00 A.M.—Sunrise Songs
7:00 A.M.—Morning Worship
10:30 A.M.—Shut-In Program
12:00 M.—Midday Hour
3:00 P.M.—Radio School of the Bible
3:30 P.M.—Songs of the Gospel
3:40 P.M.—The Gospel in Print
4:00 P.M.—"Dr. Quiz"
4:30 P.M.—Wonderful Words
4:45 P.M.—Message
5:00 P.M.—Child Evangelism Fellowship

Tuesdays, October 1, 8, 15, 22, 29

6:00 A.M.—Sunrise Songs
7:00 A.M.—Morning Worship
10:30 A.M.—Radio Sketches with Song
11:30 A.M.—Continued Story Reading
12:00 M.—Midday Hour
3:00 P.M.—Sunday School Lesson
3:30 P.M.—Keyboard Harmonies
3:45 P.M.—Golden Nuggets
4:00 P.M.—Hymns from the Chapel
4:15 P.M.—Tract League
4:30 P.M.—Pastors from foreign speaking churches
5:00 P.M.—String Ensemble

Wednesdays, October 2, 9, 16, 23, 30

6:00 A.M.—Sunrise Songs
7:00 A.M.—Morning Worship
10:30 A.M.—Home Hour
11:10 A.M.—Chorus Time
11:30 A.M.—Continued Story Reading
12:00 M.—Midday Hour
3:00 P.M.—Radio School of the Bible
3:30 P.M.—Hymns You Love to Sing
3:45 P.M.—Question Hour
4:15 P.M.—Organ Melodies
4:30 P.M.—Headlines and Highlights
4:45 P.M.—Storytime for Boys and Girls

Thursdays, October 3, 10, 17, 24, 31

6:00 A.M.—Sunrise Songs
7:00 A.M.—Morning Worship
10:30 A.M.—Music Faculty Program
10:45 A.M.—Echoes from the Mission Fields
11:15 A.M.—Missionary Music
11:30 A.M.—Continued Story Reading
12:00 M.—Midday Hour
3:00 P.M.—Radio School of the Bible
3:30 P.M.—Birthday Program
4:30 P.M.—Scandinavian Period
5:00 P.M.—String Ensemble

Fridays, October 4, 11, 18, 25

6:00 A.M.—Sunrise Songs
7:00 A.M.—Morning Worship
10:30 A.M.—Pastor's Hour
11:00 A.M.—Friday Morning Songsters
11:30 A.M.—Continued Story Reading
12:00 M.—Midday Hour
3:00 P.M.—Radio School of the Bible
3:30 P.M.—Institute Students on the Air
4:00 P.M.—Headlines and Highlights
4:15 P.M.—Devotional Music
4:30 P.M.—Hebrew Christian Broadcast
4:45 P.M.—Novachord
5:00 P.M.—Trophies of Grace
1:00 A.M.—"Midnight Hour"

Saturdays, October 5, 12, 19, 26

6:00 A.M.—Sunrise Songs
7:00 A.M.—Morning Worship
10:30 A.M.—K.Y.B. Club
11:15 A.M.—Teen-age Bible Study
11:30 A.M.—Church School Period
12:00 M.—Midday Hour
3:00 P.M.—Bible Study
3:30 P.M.—Strings and Voices
4:00 P.M.—Saturday Stories
4:15 P.M.—Novachord
4:30 P.M.—Message
5:00 P.M.—Sunbeam Singers



